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CONTENTS

	Page
THE MORAL SITUATION IN HIGH SCHOOLS	515
<i>Franklin W. Johnson. Jesse B. Davis. Henry E. Brown.</i>	
WEEK-DAY RELIGIOUS INSTRUCTION—	
THE SCHOOL AND CHURCH CO-OPERATING	540
<i>Robert L. Kelly</i>	
RELIGIOUS EDUCATION AND THE PUBLIC SCHOOL SYSTEM	549
<i>Forest C. Ensign</i>	
WEEK-DAY RELIGIOUS INSTRUCTION IN NEW YORK CITY	559
<i>Dora W. Davis</i>	
THE CHURCH AND PUBLIC SCHOOL IN RELIGIOUS EDUCATION	566
<i>Henry F. Cope</i>	
HIGH SCHOOL CREDITS FOR BIBLE STUDY IN KANSAS	574
<i>H. B. Wilson</i>	
THE UNIVERSITY AND RELIGIOUS LIFE	578
<i>Frank Strong</i>	
THE CHURCH IN CO-OPERATION WITH THE HOME	579
<i>Milton S. Littlefield</i>	
A CHURCH SCHOOL AT AN ACADEMY	584
<i>M. W. Stackpole</i>	
THE METHODS FORUM	589
Brick Church, Rochester, N. Y.; A Two-and-a-half-hour Sunday-school Session; Social Service Activities; New York City Sunday School Institute; Special Religious Education Services; Religious Education in the Presbyterian Colleges in Canada.	
NEWS AND NOTES	605
A BIBLIOGRAPHY ON RELIGIOUS EDUCATION IN THE HOME	610
<i>Mary E. Moxcey</i>	
A BIBLIOGRAPHY ON THE RELATION OF RELIGIOUS INSTRUCTION TO PUBLIC EDUCATION	613
MAGAZINE ARTICLES AND NEW BOOKS	625
THIRTEENTH ANNUAL MEETING	634

THIRTEENTH ANNUAL MEETING
THE RELIGIOUS EDUCATION ASSOCIATION
"Religious Instruction and Public Education"

CHICAGO, FEB. 28 TO MARCH 2
THE CONGRESS HOTEL, CHICAGO



The Thirteenth Annual Meeting will be in the nature of a special conference on "The Relations of Instruction in Religion to Public Education"; the more complete statement will be found on another page. Following the conference one day will be devoted to departmental meetings.

The annual meeting will be held on Wednesday morning, March first, at 9:30. At this meeting the officers of the association will be elected and action will be taken on the revised by-laws as presented at the Buffalo Convention, March 6, 1915.

The specialized conference is held in pursuance of the policy, inaugurated at New Haven in 1914, to hold on alternate years the larger popular conventions and special conferences.

Reservations of rooms (rate from \$1.50 up per person without bath, \$3.00 with bath) should be made at an early date to The Congress Hotel, Chicago.



THE MORAL SITUATION IN HIGH SCHOOLS

FRANKLIN W. JOHNSON

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An experience of twenty-four years as principal of secondary schools, including a public high school and a co-educational boarding school in New England, a boys' boarding school and a co-educational private high school in the Middle West, has led me to two conclusions regarding the moral situation in our secondary schools: first, that moral standards in our schools are seldom clearly defined and are frequently low; and second, that the moral situation is not essentially different in the different kinds of schools, public and private. I am aware that there are many private schools in which considerable emphasis is placed upon moral, and in some cases, upon religious training, and in which high moral standards are set up and in no small degree attained. I also know that the life of some public high schools is shot through with high moral purpose and that these schools are very effective agencies of moral training. I am also equally well aware that in some schools, both public and private, through the ignorance, indifference, or whatever other cause on the part of school officers, there is to be found a lack of clearly defined moral standards inevitably accompanied by a lowered moral tone which is fraught with extreme danger to the moral health of the students.

In maintaining my thesis, I will try to be explicit. Every one of the incidents to which I shall refer has either come under my own observation or comes to me with authority for which I can vouch.

To one who has had experience with boys in American secondary schools, the most striking and significant thing observed in a visit to the famous Rugby School is the absence of lockers in the cricket club house. Arranged on long benches or tables are open bags containing the clothing and other paraphernalia of the game, and on each bag are the initials of the owner. It is evident that the knowledge that an article belongs to another boy is sufficient guaranty that it will be unmolested. The claim that the public schools of England are attended only by the sons of gentlemen seems justified. The term gentleman as thus applied stands for more than membership in an aristocracy either of birth or of wealth; it includes an accepted standard of honesty and sportsmanship higher than we have dared to hope for among the boys of our public and private secondary schools.

Contrast with this typical situation in an English public school (which, it should be observed, is not a public but essentially a private school according to our meaning of the term) the condition in our own schools. Not only is the American schoolboy often without the moral standard which prevents the appropriation of articles not his own, which are within his easy reach, but steelmaker and locksmith have not yet devised a locker which is strong enough to withstand his strength or ingenuity. In most schools nothing that is not nailed down is absolutely safe.

Now I do not mean to say that our schoolboys are thieves at heart, though occasionally one of them proves to be just this; but there is often current, even among those whose moral standards are fairly high in other respects, a fine distinction between "swiping" and stealing which defies definition but which is appealed to in defense of delinquencies of this sort. One sometimes meets an attempt to explain the situation on the ground that our democratic social order throws together in the same school boys from homes of culture and the sons of immigrants and others of low social standing. One might accept this as an explanation, in part at least, did not experience show that it is not always Isaac Goldstein or Pietro Luigi who is caught with the plunder, but quite as often those whose names are Jones or Smith. The writer was speaking before a meeting of parents in an aristocratic suburb on the moral phases of school life, and in the discussion that followed one gentleman felt called upon to defend the moral standards of his community by claiming that any such condition as I described was due to the presence in the school of the children of foreigners. After the meeting closed, a teacher in the high school told me that the worst case of thieving which had come to light during the year was that of the son of the clergyman of the leading church in the town.

Another form of the same practice is seen in the collection of souvenirs of every sort made by boys while on athletic trips or in the towns where boarding schools are situated. Street signs, silverware, towels, and even bedding from hotels and dining-cars are considered fair plunder, and often adorn the rooms in school and college dormitories or serve more practical purposes. A college alumnus recently told me that the waning supply of towels and bedding in his fraternity chapter house was always renewed, at the close of the tour of the glee club, from the unofficial proceeds of the expedition. The football team of a well-known school, on arriving at its destination, was obliged, in order to

avoid arrest, to surrender a motley collection of articles "swiped" from the dining-car en route. A few years ago, on one of the long trips which are sometimes taken at the season's end to determine which of two teams representing regions far apart is superior, a certain high-school team not only secured athletic fame but wide notoriety as well, by reason of the wholesale plunder gathered along its route.

Within a few weeks I have encountered a striking case of this sort. During the past autumn the football squad from a nearby school was invited to scrimmage with our school team one afternoon of each week. As our guests they were given lockers in our gymnasium and the use of our dressing-rooms and shower baths. About this time we began to receive reports from boys of our own school that their lockers had been forcibly entered and articles of value removed. It required two or three weeks for us to notice that these reports came on the morning following the visit of our guests from another school. Confronted with the charge by their principal, these boys acknowledged that they had been "swiping" articles from our lockers. Only two of the entire team, the captain and the manager, were not guilty, and even these two, so far as I could learn, made no effort to restrain the others. Articles to the value of more than one hundred dollars were thus deliberately carried off. Under pressure most of the material was restored, being brought to my office by the boys in a group. In the somewhat extended interview which I had with the boys at that time, it was apparent that they were less impressed with the seriousness of their moral delinquency than with the possibility that they might not be allowed by their principal to take a proposed trip to play in a distant city. The only explanation offered was that earlier in the season they had been plundered by some school which they had met, and took occasion to recoup their losses in what proved to be a field offering good picking. The theory that everybody does it, and that in the end each one comes out even is probably the pragmatic basis for the boy's moral standard as regards "swiping."

In athletic contests there are perhaps afforded the most frequent exhibitions of dishonesty. This has most often to do with the eligibility of players. Not long ago, in the public-school league of one of our largest cities a controversy arose over the age of one of the players. A comparison of the records which he had made in two schools revealed the fact that between the first high-school record and the last he had in some manner lost

a year from his life. There were presented in the case various documents including statements from the boy's parents and family physician to show that the first record was an error; but after long and careful investigation the boy was declared over age and was debarred from playing. The moral injury in cases of ineligibility is often shared not by one or two, but by many, sometimes by a whole school, who feel that they must if necessary lie not once but many times to defend what they are pleased to call the honor of their school. The damage is thus all the more insidious because it involves the exercise of a generous loyalty to one's school. Cases are not infrequent in which persons in authority in the school have guilty knowledge of these facts. Sometimes it would seem that they are accomplices in fraud.

Some years ago the writer knew of the case of a young instructor in a private school, who was given charge of a baseball team on a trip to another school, who actually played on the team, assuming the name of one of the boys. The youth of the teacher, together with the fact that as coach of the team he felt an unusual desire for its success, may be given as explanation but not as excuse for his conduct. The same could not be suggested to cover the case which came to my attention not long ago. A boy with his father came to my office to arrange for his entrance to the school. In the course of the interview the conversation led to his life in the school from which he came, a school whose published announcements lay claim to consideration because of the strong moral influence exerted upon its boys. The boy referred with pride to the fine record of their football team, saying that they had never lost a game on the home ground, although on one occasion it had looked as if they would lose the game when their principal, whom he called by name, had put into the game under an assumed name a former graduate of the school, of great fame on the gridiron. His skill at the game led to the discovery of his identity and his removal from the game. I was much struck by the fact that this incident seemed in no remotest way the cause for the contemplated change of schools in the mind either of the father or of the son.

However demoralizing some of these conditions in public or private schools are, they can hardly equal those existing in some Sunday-school athletic leagues, organized for the purpose of promoting an interest in this department of church work. In public-school leagues more or less responsible control is exercised by authorities, but in the case of Sunday-school athletic

competition this is largely lacking. In a certain city the rivalry between schools has led to a great influx of lusty boys for the two Sundays of attendance required by the rules of the league prior to the decisive contests. In this respect the effect is like that of the approaching picnic of former days. I noticed one morning in the list of winners of the events in the annual Sunday-school track-meet the names of a Jewish and a Catholic boy in my own high school. Calling them to my office, I asked them when they had joined the — church. With sheepish smiles they said that they had not joined the church, but had entered the Sunday-school two weeks before to help win the championship of the city. When asked if they thought this was in accordance with the standards of sportsmanship which we had been accustomed to maintain, they said, "No, we're just plain ringers, but we thought as it was a Sunday school it would be all right." Another case, reported on good authority, was of a boy who added substantially to the victory of a Sunday-school team, who had never been in the school at all, but had attended the required two Sundays by proxy, having sent another boy who registered under his name.

In connection with church athletics, I am reminded of an incident recently related to me by the principal of a large Sunday school, that a basket-ball game in his church, between their own team and that of a rival school, was stopped because of the profanity of the visiting team, but not until the official on the floor had barely escaped serious injury from a Bible thrown from an excited partisan in the gallery.

Another form of dishonesty to be found in most schools is seen in the relation of pupil to teacher. This appears in written work, in equivocating and false excuses for failure to meet the requirements of school routine, and sometimes in more flagrant forms, such as in forging credentials from one school to another. Boys who would not think of lying to a fellow-student do not hesitate to tell the most glaring falsehoods to their teachers. One is reminded of the student's definition of a college dean as quoted by Dean Briggs: "A man you lie to and get mad with for not believing you." And while one must commend the sense of honor which prevents a student from giving information against a fellow-student which would work to his damage, it is a matter for regret that the student who is known by his fellows to practice all sorts of deceit upon his instructors does not seem to lose caste among them.

I am aware that I have painted a dark picture to which there

is another and a brighter side. My object has not been to prove myself a pessimist, for an experience of twenty years in dealing with secondary-school pupils has made of me a thoroughgoing optimist. There is, however, nothing to be gained by refusing to see the facts. On the contrary, a recognition of the conditions is essential to the removal of what is wrong.

What are the causes of this lack of moral discrimination among our boys and girls?—for the case with the girls is not essentially different from that of their brothers. One who studies the situation is led to the conclusion that these instances are but illustrations of a fundamental lack of moral standards in our society at large. The boys are probably as honest in their sports as their fathers are in business. Many a parent not only does not think of censuring his son for these dishonest practices but even laughs at them as something smart and on the whole commendable.

Schoolboys naturally imitate the practices of college students, and the evils of college life are likely to be presented to them in more attractive colors than the serious side of the college student's life. They make a better story either for the newspaper or for conversation. The high-school fraternity owes its inception largely to this habit of imitation of college life. The elaborate codes of rules governing intercollegiate athletics reflect the evils which they attempt, often vainly, to remove. And the exhibition which faculty committees afford when dealing with charges of athletic ineligibility often reveal a situation of mutual suspicion between institutions, and a desire to secure an advantage rather than to discover and act upon the real facts in the case. The immediate cause of most of the difficulties in athletics is the inordinate importance which the winning of the game has in the schoolboy's mind. For this we can hardly blame him, when we consider that this is the general attitude of the public toward sports. Another source of evil is found in the prominence given to schoolboy athletes by the newspapers, in which they are placed before the sporting public in the same manner as prize-fighters and other professional athletes. Furthermore much harm comes to the boys who take trips half-way across the continent to settle the claims for the football championship of the entire country.

And what about the remedy in the case? I am not prepared to accept for the school the entire responsibility for the cure of these evils, for they are too widely spread throughout our social

order; but as a schoolman I am of the opinion that the school represents the most effectively organized agency for dealing with the immediate problem. It may fairly be said that neither the home nor the church exercises so effectually control over boys and girls during the period of secondary education as does the school. Of late there has been much discussion of moral education through the school. There is danger that while we are devoting much time to a discussion of the relative value of the direct and indirect method of moral instruction and of other more or less theoretical phases of the question, we shall lose sight of the opportunity for practical moral instruction which is at hand.

In the last analysis it is simply a question of teaching a boy to distinguish between truth and falsehood, and to desire to tell the truth. Too much school discipline fails to discriminate between the essential and the non-essential. In some schools a boy would prefer to be caught telling a lie rather than smoking a cigarette. In a well disciplined school, aside from certain outbreking forms of wrongdoing, no offense should be considered so serious as dishonesty, and even these grosser offenses may be less fundamentally serious, though perhaps demanding more drastic punishment at the time.

It should be understood that there is no offense that may not in a measure, at least, be atoned for by an honest statement of fact. Teachers too often attempt to "bluff" pupils whom they suspect of some misdemeanor, and the pupils assume that in lying they are only employing the same method of defense. Straightforwardness on the part of the teacher will more often be met by a similar response from the pupil. The writer once had reason to think that two boys had been guilty of a "rough-house" escapade. He called each to his office and told him frankly the reasons he had for thinking him guilty, stating that these were the only reasons; and that if he were guilty, punishment would follow. Each frankly acknowledged his guilt. Had another method been employed, I am convinced that each would have lied, and I should have found myself in the embarrassing position in which we teachers often find ourselves, convinced of a pupil's guilt but baffled in the attempt to secure a confession of it, and the boys would have gone out with less respect for the master on whom they had been able to "put one over." As it was, they went from the office and reported that they had been treated "on the square." Most boys have an innate sense of fair play, and it is possible to develop among school-

boys a feeling which regards truthfulness as courageous, and lying as the sign of a "yellow streak." It is, however, possible to confront a pupil in such a way that there is strong likelihood that he will lie; whereas, another method would save him from such an unhappy disaster. It is an occasion for searching of heart on the part of a teacher when he finds that a pupil has told him a lie.

I have frequently spoken of lack of clearly defined standards. These are as necessary for teachers as for pupils. In my own school we made a careful survey of the situation regarding honesty. Following this we made careful definition of what constitutes dishonesty in preparation of work, in classroom, in examination, and in the other relations of the school, and defined with considerable detail the methods of prevention, which is of utmost importance, and of dealing with cases of dishonesty when they occur. Our faculty found it not always easy to agree as to what is the line between honesty and dishonesty in school procedure. We have found this clearness of definition of great value, and this, with the consequent emphasis which has been given to the enforcement of a high standard of honesty, has made a marked change in the tone and practice of the school in this regard. It ought not to be possible that in one of our colleges a freshman who was recently disciplined for handing in a notebook copied from another student's work could claim that he had been accustomed to do this in his high school.

The field of sport, as no other, affords opportunity for inculcating the spirit and practice of fair play in a school. The enthusiasm of the school centers about athletics. The captain of the eleven or the nine is the hero of the school. Consciously or unconsciously he is imitated by all the boys of the school. However crooked may be the practices of a school team, it is regarded as part of a boy's loyalty to his school to support the team against all rivals. A tradition for clean athletics is of priceless value in the moral life of a school. Happily, many schools have this. A well-known academy on the day following a great track-meet voluntarily sent back the trophy of victory, because it had been discovered by the school authorities that one of their point winners had been ineligible. All the trophies proudly displayed on the walls of their gymnasium have not brought such honor to the school as this one which might have been retained had the moral standard of the school been less high. In another school, following the annual football game

with its closest rival, it was discovered that a player on the winning team had been ineligible by reason of some scholastic requirements which had been overlooked before the game. A letter was promptly sent to the opposing school stating the fact and relinquishing the victory. And the rival school acknowledged this act of good sportsmanship but declined to accept the victory.

When athletics do not contribute to the moral development of a school, it is because of failure to recognize their value as a factor in moral training when under responsible control. Boys should not be blamed for the evils of athletics, which are often so apparent and are so much decried. School athletic teams are too often placed in charge of irresponsible coaches, whose personal morals are questionable, whose standards of sportsmanship are low, and whose reputation as coaches or as popular idols in the community depends upon winning games at whatever cost. This is in sharp contrast with the practice of the English public schools, in which the masters feel it as much a part of their work to share in the sports of the boys upon the playgrounds as to instruct them in the classroom. It is not difficult to trace to its source the real reason why sport is enjoyed by English school-boys for its own sake, and why the low standards of honesty and sportsmanship so often appearing in American schools are not found there.

A few schools have recognized the value of physical directors of high character and clear insight into the moral significance of athletic games. A new type of expert is developing who promises to revolutionize the athletic life of our schools. In the place of the man who teaches boys how to commit a foul without detection or to beat the pistol at the start of the race, there is now appearing another who trains his boys to play the game within the spirit as well as the letter of the rules, and inspires them with the belief that the team cannot afford to win a game by any other than fair means. And this spirit is quickly caught by an entire school, which thus shares the moral training which is first given to the members of the team. At the close of a most successful track season, the captain of the team said before the school that he was proud of the fact that all their trophies had been won by a team which had never committed a foul, and the statement was met with ringing cheers.

There is no one whose position makes him so powerful a moral factor in a school as the physical director. Not even the prin-

cipal can do so much directly to clear the moral vision of the boys as the physical director, who meets them in relations in which their real inner lives and motives are most clearly revealed. A good illustration of the incidental moral instruction which such a man may give came to the writer's attention. The student manager of a team was sent to secure some expensive articles of equipment. He returned with one more than was ordered, and being asked why he had the extra one said, with apparent satisfaction at his managerial smartness, that he had noticed the clerk had given him one more than he had paid for but that he had not thought it necessary to call his attention to it. The boy was much surprised when he was told that he must return the extra article at once, and declared that it was not his fault, but was "one on the clerk." But the boy finally did as directed, and learned that "the fellows have got to be on the square with the Doctor all the time." The lesson given to this boy doubtless reached many others in the school, a lesson sorely needed in these days when petty graft is such a common occurrence. This case well illustrates the type of opportunity for sound moral training which comes to the physical director daily as he meets the boys in the gymnasium and on the athletic field. And it is because the occasions for this moral instruction do not have to be dragged in, but arise naturally in the activities in which the boys and the director work together with joyous enthusiasm, that his moral influence is more potent than that of any other school officer.

Some schools are recognizing the possibilities for training in moral responsibility through the organization of the social activities of the school. This is what the English call the "corporate life of the school" and they make it a very effective means in developing qualities of leadership. A recognition of the natural tendency of young people to get together in social groups, and a well considered plan for organizing and controlling these activities for social and moral ends make possible large returns in the moral training of secondary-school students. Some of the private boarding schools have imitated with considerable success the practice of the English schools. Other schools have worked out plans of their own to this end. My own school, The University High School in Chicago, has worked out in a more elaborate manner than is usually thought possible in a day school, what seems to contribute very materially to the moral training of our students. Other schools, notably Phillips

Andover Academy, have developed a very effective method of making available for all students the moral as well as the physical benefits of competitive athletics.

Smith Academy in St. Louis has developed an effective "Honor System." The scope of this is seen from the following excerpt from the constitution:

"We, the members of the Academic Department of Smith Academy, because we believe that all self-respecting students should hold to the same standard of honesty in school and out, and because we believe that through co-operation this ideal may best be upheld and maintained, herewith join in this organization to be known as the Smith Academy Honor Association. All members of the classes over which this honor system is to extend shall (1) not give or receive aid on any homework handed in for credit without the knowledge and consent of the teacher; (2) not give or receive aid in any examination or class test; (3) not use other student's property without the consent of the owner; (4) report to the council any violation, which they may observe, of this system and its regulations."

The council consists of twelve students—five seniors, three juniors, two from the third year class, and one each from the second and first year classes, elected by their classes. By a two-thirds vote of the council, a student may be declared guilty and recommended for any penalty short of expulsion. Principal Hamsher reports that several students have been suspended on the recommendation of the council and that this has had a very salutary effect upon the moral tone of his school. This council is gradually increasing the scope of its activity, being told by the principal that they may regard their jurisdiction as extending to any phase of school life which involves its moral tone.

There are of course other important aspects of the moral life of secondary schools which this paper has not touched. That of honesty is the most fundamentally important, widest of application, and most capable of definite treatment. Every autumn many thousands of pupils enter our secondary schools from homes representing widely varying standards, their standards unformed but to be determined and made permanent during the years immediately following. In four years or less they will go forth to college or the work of life with a moral bent which will not subsequently be greatly changed. In these four years the school, by its formal work and the social activities which center in it, may and usually does influence them more profoundly than

any or all other agencies. Teachers should see clearly the responsibility which is theirs for the moral training of these citizens of to-morrow and should receive from their communities the support which they need in the solution of these problems which confront us all.

THE MORAL SITUATION IN HIGH SCHOOLS

A PRELIMINARY SURVEY OF THE MORAL SITUATION IN THE CENTRAL HIGH SCHOOL OF GRAND RAPIDS, MICHIGAN

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To make a complete and satisfactory survey which will approximate the truth regarding the moral situation among thirteen hundred high-school students is a difficult undertaking. The question before us as stated implies the good as well as the evil to be found in the lives of both boys and girls. It implies many things that are personal and of such a nature that the exact information cannot be obtained by direct methods of investigation.

Much has been said, pro and con, about this subject, but the information reported has been obtained by more or less questionable means. Most articles record the opinions of teachers or principals whose very positions make it doubtful if they can know the whole truth about the lives of their own pupils. Therefore, the main problem before us is to find a plan of survey that will get as near the truth as possible.

This preliminary and very incomplete report does not pretend to answer the question nor to solve the problem of investigation, but is given as an experiment which may prove suggestive in further investigations of the subject.

Some years ago I heard the prosecuting attorney of our county give an address before a large audience of church people on the subject, "The Enforcement of the Law." In the course of his remarks he said that "in a raid upon a house of ill fame, fourteen high-school boys had been found in the place." As I had been principal of that high school for but one month, I was necessarily much concerned but was forced to keep still as I could not refute his statement. The next morning, however, I

was in the attorney's office when he arrived. I demanded proof of his statement of the day before. He referred me to his assistant. In turn the assistant referred me to the chief-of-police. After some delay the chief-of-police found the policeman who made the raid, and then I learned that this policeman did not know a high-school boy from any other young man of equal age. No one could prove that any of the young men reported to have been found in this place had ever seen a high school. Nevertheless, the damage was done. The gossip was passed along, and it took several years to outlive the slander upon the character of the high-school boys.

Many a story of immoral conditions among high-school students, if traced to its origin, will prove that to most people any boy of high-school age seen upon the street or in a public place is classified as a high-school boy. And another peculiar idea that seems to prevail is that, whatever a high-school boy may do that is bad or disgraceful, is the fault of the high school. Even parents are often inclined to blame the high-school authorities when their boys get away from their control or get into trouble.

Just how far the responsibility of the school should go in this matter of supervising the morals of high-school pupils is an interesting problem for debate among school men. Principals feel, however, that the conduct of pupils known to represent the high school wherever they may be found is generally interpreted as a reflection upon the training received in the school. Whether the school wishes to assume this responsibility of the home or not, we are often obliged to do the best we can with the problem.

A large central high school in a city of over one hundred thousand population is a cosmopolitan organization that in its make-up reflects as in a mirror the general character of the community in which it exists. Grand Rapids has a population of over one hundred and twenty-five thousand people. The city is metropolitan in character. Every temptation of the large city is present in some degree. The Central High School draws from all parts of the east side of the city. The pupils represent every class of society and many different nationalities. The school is not far from the down-town district. The session closes at half past two in the afternoon. This nearness to the down-town district, the freedom during the afternoon, together with the large number of automobiles at the command of pupils, contribute largely to the complexity of the question.

Seven years ago the social life of this high school was largely controlled by secret societies. Down-town club rooms were maintained by the boys. Reports of drunkenness and worse conduct were subjects of common gossip. Athletic teams contained boys of questionable character and eligibility. A survey at that time would undoubtedly have revealed some startling conditions. Since that time, however, steady progress has been made. Secret societies have been eliminated. Other supervised societies have taken their place. Conditions have changed very materially and numerous factors have entered in to make them vastly better.

In planning the survey in our school we proposed to get some facts that would show the religious side of the student life. This data was easily obtained through the use of confidential questionnaires. The blanks contained questions regarding ambitions, vocations and social activities so that the religious element was not emphasized in the process. As much of this data is a matter of regular record in the school the students were not aware of the purpose of some of the special questions inserted.

As a result of this investigation it was encouraging to find that 38.4 per cent of the boys and 40.8 per cent of the girls enrolled in the high school were members of some church. One would expect the percentages between the boys and the girls to be farther apart, but the boys have held up their proportion very creditably.

The number attending Bible classes was about in the same proportion but slightly larger, showing 42.5 per cent of the boys and 46.8 per cent of the girls. We might draw some conclusion as to the relation of the Bible class to the church membership.

We found seven of our boys and thirty-one girls teaching Sunday-school classes, but there were twenty-one boys and ten girls doing social-service work with younger pupils.

During the past year this school has offered to give credit toward graduation for Bible study done outside of the school. No special effort has been made to promote this movement, for fear of provoking opposition. However, we find twenty-six boys and forty-six girls who are asking for this credit. This does not indicate the known large numbers of boys and girls who are in classes doing the grade of work demanded for high school credit, but includes only those who are asking for the privilege.

We all feel that from the moral standpoint the boys and girls

of this school are of a very high standard. The evidences shown in the social and athletic life of the school prove them to be capable of assuming the responsibilities of leadership and of self-government with high ideals of justice and honor.

A survey of the moral situation implies the immoral condition, which was the probable intent of the question as stated. At the present time we have attempted such an investigation only among the boys. This work has been undertaken by the boys themselves under direction. However, before describing the plan of the survey, it is essential that some idea should be given regarding the boys of the school.

For several years from fifteen to twenty older boys have represented this school in the State Y. M. C. A. Summer Conference for the training of Christian leaders among high-school boys. These selected boys return after the ten days' training as leaders in the life of the school during the following year. The regular winter conference of over two thousand high-school boys at Ann Arbor in 1914 was attended by seventy boys from Grand Rapids. After their return home a local conference was held for the boys who could not go to the large one. This local conference is now organized into a permanent body known as the "Committee of Ninety Nine." These boys are pledged to work together for the uplift of high-school boys in Grand Rapids, and they are the ones who have undertaken the present survey. They are Christian young men who are earnest in their purpose and who are standing ready to follow up the results of their findings with an organized effort to correct the evil influences which interfere with the well-being of their fellow students.

The plan proposed was to find out as accurately as possible the number of boys who could be classified under the following headings:

1. Smokers.
2. Those who gambled.
3. Those who used intoxicating liquors.
4. Those who frequented questionable places of amusement.
5. Those who were personally impure.
6. Those who were dishonest.

In beginning the survey each boy was provided with an alphabetical list of all boys enrolled in the school. It was each one's first duty to check each boy in the list whom he knew personally on these six points. Then for the remainder of the list other boys were found who knew the ones listed and could furnish

the information desired. In this manner was obtained the secret testimony of a large number of the boys regarding the character of each boy on the list. Talks were given to the boys explaining each question carefully and with repeated warning that actual knowledge and not opinion or belief must determine the report. As a check upon this report a second plan was employed. In the school are six large study or session rooms. Special committees of boys, members of the "Committee of Ninety Nine" but who were seated in the several session rooms, made a similar investigation for each room. Plenty of time was taken to get acquainted with boys who were not known to the members of the committee. Places of questionable amusement, well-known loafing places, and neighborhoods were visited and watched until the needed information regarding certain boys was obtained. Carefully summing up these reports, the following information regarding 614 boys will give the results of the experiment.

The first investigation was in regard to smoking. A boy was classified as a smoker if he had been known to have bought tobacco for his own use. It is well to know that the law prohibiting the sale of cigarettes to minors is not enforced in Grand Rapids. In fact they can be obtained without question at almost any stand and men are known to have stood in the streets at some distance from the high school to give away new brands of tobacco to high-school boys. We have felt that the smoking habit was rapidly increasing but were not aware of its extent until this report was made, finding 201 out of 614 or 32.7 per cent who had yielded to this temptation. Not all of these can be called addicted to the habit. At present many of them might be classified as social smokers or those who smoke only when with a crowd that is smoking. A survey made two years before showed the habitual smokers to be but 13.2 per cent.

The problem that appeared to the boys as second in importance was gambling. We defined gambling as an exchange of anything representing money value upon the result of a bet or any game of chance. It happens that in this school aluminum checks representing a money value of two, three, or five cents are used in the purchase of food in the lunch room. During the noon period and at odd times the boys had formed the habit of matching these checks and also of pitching them at a line. First the game was for fun or to determine who should carry the dishes back from the tables after lunch. Then they began to play "for keeps." After some debate upon the part of the boys, this was

declared to be gambling. Another custom that caused some discussion was that of the loser in a game of pool or billiards paying for the game. It was also observed that some betting in athletic games ranging from boxes of candy with the girls up to five dollars with supporters of opposing teams was going on. Outside of these rather common practices there was little that could be called gambling and the returns showed that of the 614 boys, 153 or 24.9 per cent were guilty of this charge.

The third problem investigated was the drinking of intoxicating liquors. The boys could draw no lines even among those who were known to drink only at home where it was the custom to serve liquors at meals. Any boy who was known to have used intoxicating liquor as a beverage under any circumstances was so listed. The return on this question gave 56 out of the 614 boys, or 9.1 per cent.

The fourth question was the habit of frequenting questionable places of amusement such as pool-rooms, saloons, low-grade theaters, or club rooms of evil character. This question was a rather difficult one to certify as some boys might have entered such a place but were not in the habit of doing so. However, they reported on 67 out of the 614, or 10.9 per cent, as wasting their time in places of questionable character.

The fifth question related to personal purity. This term was intended to cover the problems of social purity as well as of personal habits. Of course it is not possible to get at a very accurate estimate of this problem. Nevertheless, the boys felt that the worst offenders were quite generally known to them. Twenty out of the 614, or 3.2 per cent, were classified as impure in personal or social relations. In connection with this topic it may be added that the testimony of the physical director was that at that time there was not a single instance of venereal disease among the boys of the school.

The sixth and last report was in regard to dishonesty. In this term was included cheating in lessons or examinations, forging the parent's name to excuses, unreliability in the payment of debts, grafting or petty stealing; 54 of the 614 boys, or 9.4 per cent, were called dishonest or unworthy of trust.

As this investigation was conducted by the boys themselves with very little assistance except by way of counsel and advice, certain allowance must be made for zeal, for inaccuracy, and for mistaken judgment. However, it is my firm belief that the leaders among the boys themselves know more and are in a better

position to find out more of the truth along these lines than is the principal, teacher or other investigator. There are now about two hundred high schools in the country in which exist groups of boys banded together in Christian fellowship by the Y. M. C. A. — High-School Clubs. In each school these boys are the leaders and are capable, not only of making accurate surveys of moral conditions, but are also capable of making use of the information obtained in their campaigns to raise the moral standards among their fellows.

This experiment has proved that the largest evils with which we have to contend are smoking and gambling. The Committee of Ninety Nine has now pledged itself to bring the force of its organization to bear upon these problems. A campaign will be started at once. Public sentiment in the student body will be aroused against these evils. Each problem in its turn will receive the attention of this stalwart band of Christian boys who are not afraid to take their stand among their fellows to help them to break away from the habits that hold them down and to lift them up toward more efficient living.

THE MORAL SITUATION IN HIGH SCHOOLS

HENRY E. BROWN

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The American public high school is one of the most, if not the most, unique and powerful agent for civic and personal uplift in American educational life to-day. It enrolls a large part of the youth of the land at the most critical period in the life of our young people and gives hope for great progress to the nation. The numbers attending these schools and the ages of the pupils, considering their mental and physical condition, necessitate the drawing of a distinct line of demarcation between the moral phases of this period and those of the preceding and succeeding periods of education.

The pupils are in the adolescent period, ranging from twelve years to twenty years of age. They are in the strife period of existence, having little background of experience and yet forever reaching out, passing judgments, analyzing, questioning, trying and testing in all lines of human endeavor. The period for those

not under careful nurture must be a period in which the "trial and error" method will hold sway. The students are growing and developing at an astonishing rate mentally, physically, and morally. They are no longer children nor have they reached the age of judgment and discretion, but are in the period of transition, of vital and tremendous change. The boys and girls of fourteen feel within themselves the promptings of manhood and womanhood. They take little for granted. They do not readily follow precept. They question the validity of motives and actions. They base their judgments on insufficient evidence and yet are surprisingly susceptible to many lines of suggestion and to strong and vital leadership. They are anomalies when viewed from the standpoint of the elementary school or the college where, on the one side, statements of fact are accepted without question, and suggestions as to conduct are acquiesced in without demur, while on the other, the students can analyze from experience in the domain of pure learning as well as in that of conduct. The boys and girls of high school age are pure, high-minded children of high motive and superabundant ambition, striving for the best as they see it and willing to be shown the right and proper method of procedure.

Moral conditions in the high schools should be considered from the point of view that the age of pupils with whom we have to deal is the age of youth. Moral perceptions are in the making. Our whole moral life from childhood to old age is one of growth and development. Our highest moral conceptions are reached through long periods of development and attain their best expression in mature years. Youth's moral conceptions are the result of his environment and training. The conception of right and wrong comes from opportunity to act under a given stimulus in a correct or incorrect manner. It is not ready-made but the product of growth. Youth does not as a rule think in general terms. He acts from impulse, and experience and training are necessary to the highest expression of his moral nature.

The prodigious growth and radical changes in the purposes, scope, and ideals of the high school in the past decade, far from establishing it as a smooth transition from primary to university education, stamp it as a fundamentally unique institution. High school education has ceased to be considered as a luxury for the few and has come to be considered as a necessity for the many. In 1890, 2526 public high schools reported an enrollment of 202,963 students. In 1913, 11,277 schools reported an en-

rollment of 1,134,716. Not only was the increase relatively great but actually startling. The United States Commissioner states in his report for 1912 that the ratio of high school students to the population is three times as great as it was in 1890. He reports that twenty-three per cent of the children of this generation receive some instruction in the secondary schools, both public and private, of this country. The common-school enrollment during the period from 1890 to 1913 has kept pace merely with the increase of population of the country. The high-school enrollment has increased fivefold during the same period. The addition of equipment for instruction has been equally significant. School plants of value from \$500,000 to \$1,000,000 are in nowise uncommon in our larger centers of population.

Not only do a larger number of the students avail themselves of the opportunity to enter the schools, but equally significant is the fact that they stay in schools a proportionately longer time. The number of students in the fourth year of the high schools, as compared with all high-school students, was 8.3 per cent larger in 1912 than in 1907. The public high schools enrolled 68.3 per cent of all the students in secondary schools in 1890, while in 1913 they enrolled 88.45 per cent. These schools have received this confidence and support of the public because of work well done.

The function of the school as an educational agent has undergone an equally vital change. It is no longer a preparatory academy appealing to a limited constituency with well-defined aims and under local control, but has become a national institution of such scope and influence that it is difficult for us to realize its significance. It touches life at many points and has a truly democratic appeal. It is *the* institution about which all the discussion regarding vocational education swirls, and out of which will come the solution of this vital question. It is in the center of educational discussion and the seat of great educational experiments. It is the only school of secondary grade in the world that is absolutely free to all the children. Here the young people get a vital insight into the working of social forces; here their social nature is developed; here the great moral forces which rule the world's progress are marshalled before them for their information and enlightenment.

In view of the foregoing, the high school is the most dynamic social force in our educational life of to-day, and out of it will come a solution of many of our vexing problems.

From the grosser forms of immorality the high-school student is commendably free. Mrs. Ella Flagg Young reported in a talk before the North Central Association of Colleges and Secondary Schools last spring, that according to the investigation of the Chicago Vice Commission as to the education of the unfortunate inmates of houses of ill repute, none of them had an education of high-school grade or had ever been a student in a high school. Most of them, she reported, laid claim to such an education and, indeed, many claimed to have been educated in college, but careful investigation proved that most had had no better education than that given in the sixth grade. Bishop Walter T. Sumner made a similar statement in a public address in Chicago shortly before leaving for his present charge.

A high-school principal of one of our great cities, the fifth or sixth in population of the United States, tells me that there have been in the past five years but five cases of sexual immorality reported in that city in connection with high-school students, and in no case was the condition due to the schools affected. Arson, burglary, and theft in a large way, are almost unknown among the students. It is a well-known fact, shown by our court records, that a great proportion of crime is committed by youths from sixteen to twenty-one years old. However, these youths are not and have not been, connected with educational institutions of secondary grade. The few grossly unmoral acts that do originate with high-school students are the rare exceptions and on account of their rarity create a disproportionate amount of adverse comment.

It is of the more innocent yet subtler forms of immorality, those which for a moment may appear to be trivial and of little consequence, but which do affect the spirit and which may be of lasting moment, of which I wish to speak. I have taken occasion recently to inquire of a great many high-school principals of the country as to the greatest moral problem they have to face in their administration; and they have told me without exception that there is no greatest moral problem, that the most difficult situation they have to meet relative to morals is that among the students there seems to be a lack of honesty and a proneness to deceit. They find there is a tendency to dishonesty in examinations, dishonesty relative to the classwork, petty thievery from the schoolmates and the school, and that there is an astonishing lack of a sense of sacredness of private property. There is a considerable tendency towards dishonesty in relation to other schools in interscholastic affairs, and lack of the sense of the sa-

credness of truth, and at times a lack of respect for superiors, for age and experience, that is reprehensible. This attitude of the students, in all of its manifestations, is fundamental and does indicate a line of action on the part of the administrators and the part of the public.

It is necessary in most schools throughout our section of the country to keep the possessions of the schools and individuals under lock and key. Elaborate locker systems are a part of the equipment of the modern school, and those lockers are all fitted with padlocks to keep evil doers out. They are necessary and even then petty thieving is difficult to control and eradicate. Children call it "swiping" or "borrowing" and it seems well nigh impossible to drive home the fact that pencils, books, and athletic material are not for the individual use when wanted. I know of schools where it has been found necessary for the authorities to provide bicycle racks with padlocks in order to secure the machines from theft. The athletic material belonging to the school is frequently, if not almost universally, considered as common property. After a season is over, it is a rare thing to have the suits of the members of teams turned in without great pressure from those in authority. Baseballs and bats, gloves, stockings and sweaters, shoes and suits, all disappear, and each season new supplies must be purchased at a great sacrifice. The pitiable part of it all is that the young people enter a defense for their action stating that they gave of their time and effort to make the team successful and hence are entitled to a reward for their services regardless of the rules and regulations of the schools laid down by themselves. Their attitude reminds one of the position taken by those older and more experienced than themselves who escape paying their just share of taxes, escape jury service, and give to the public less than full value in service and materials when dealing with the public. What belongs to the public belongs to all. Public service is a species of fine or punishment from which escape may be accomplished by any means, and should escape be impossible and opportunity arise, as much of the fine as is possible can justly be taken back from the public without loss of self-respect or injury to conscience.

Respect for public property is, however, on the increase. Pupils respect public property more if it is new, artistic, and attractive. They destroy and deface old and unattractive school furniture. The respect for public property is almost in direct proportion to the emphasis placed on such respect. The in-

creasing respect for public property reflects clearly the efforts of great reform organizations to call the attention of the people to their duties as citizens and to the newer reform movements.

Borrowing of books and other school supplies from fellow students is justified on the ground of evident intent to return, and also on the ground that it is a common practice, and that they themselves within times past have been sufferers in the same manner. There is some loss of money by the students due to carelessness in placing it in a conspicuous position about the building. There is also cheating in examinations, copying of work done by other pupils, helping others without profiting themselves, and retention of knowledge of wrong doing of others without disclosing the wrong doing to those in authority; a condition of untruthfulness when faced by accusation, and other indications of undeveloped moral conception. Many pupils who will not themselves profit by wrong action will nevertheless help others who are doing wrong under a mistaken code of student morals which justified such action for a friend. In the investigations I have made in my own and other schools into the moral condition of the pupil, I find the student's moral sense is relatively high. They are outwardly indifferent to the finer things at times, due to youthful braggadocio. Inwardly they have respect for that which is noblest and best. They are in an unstable state of moral equilibrium with regard to small moral issues. They are in position, as I have been trying to point out all through the paper, of experiment on the part of themselves. They do not believe in unrighteousness, but righteousness. They are susceptible to influences of a strong character.

The question of morals then in the high school assumes quite a different aspect from the question in the elementary school and in the college as I pointed out in my introduction. The psychological stage at which the student has arrived leaves him in a quite different mood, and consequently it will require quite a different treatment to get the highest moral results. The small imperfections are due to his condition and must receive from those in authority peculiar treatment in order to be effective; treatment peculiar to his stage of development.

Since the grosser forms of misdemeanors do not exist and originate in the high school except in sporadic cases, no consideration of their possible causes there or means of eradication is necessary. A much more difficult position is presented, however, by the unmoral conditions existant in the student body, which I

have enumerated. What protective measures should be taken and are being taken by the public high school to counteract the evident tendency towards dishonesty and moral laxity as developed by the foregoing? Is there any remedy? Does training in science, language, history, and the other branches of study give promise of a solution? Will emphasis on the moral phase of the various studies in the curriculum solve the problem? Is there any method of procedure which will preserve the good qualities of our present organization and at the same time overcome those defects which are apparent in it?

In answer to these questions which have the same general tendency, I will say that there is no formal panacea apparent to me. I cannot put my finger on any method of procedure and say, "This will meet all cases, or even the majority of cases," because moral issues are individual issues and must have individual treatment. Any treatment accorded in the school, in my judgment, must be similar to that accorded to your children by yourselves at home. You all realize that one method may be effective for some children and another for others, and the wise parent will use each as the occasion demands, or as his judgment dictates.

The moral danger in our system of education is that students may be grouped as numbers and lost as individuals. The cry that the public-school system raises the mass but does not give sufficient emphasis to the development of individuality, that it tends to a dead level of mediocrity, has some foundation in fact. In attention to the individual, moral questions will find their solution. There is no special danger in coeducation, but quite the reverse; there is no particular danger in large quantities of students assembled under one roof; there is no danger in students from all classes of society being assembled together, but there is danger that the needs of the individual may be lost sight of in the mass.

Students in our high schools must have careful supervision. It would be useless for me to point out specifically how this might best be given. Some schools pursue one course and others another, and all must be influenced by the nature of the community in which the school is located. No doubt Mr. Johnson has one method of handling this matter in his school, Mr. Davis another in his, and I another in mine, each of us feeling that for the community in which we live it is the most effective method. What I do contend is that some method of very strict supervision

of the student in his personal affairs, as well as the social affairs of the school as a whole, should be adopted so that the student may be under the careful guidance of a mature and sympathetic spirit who understands child nature and is in a position to give good advice and influence young people to right action continually. In their games and play, in their social affairs of all kinds, strict supervision should be given on the part of the school authorities or on the part of the parents in order to bring about the best results.

I am an optimist in regard to our present school system and, indeed, in regard to the whole human race. I am certain the present school system is superior to that of a few years ago. I am certain the public-school system does away with the necessity for young people facing disaster which almost inevitably follows any appeal to the "trial and error" method of progress when applied to the domain of morals. This by careful supervision and nurture is avoided. I believe that one of the great hopes for moral advancement in America is the American public school; that here will be worked out many of the democratic problems to a successful conclusion, and to this institution the best thought of the moral leaders of this nation should be turned as the great hope for moral progress.

WEEK-DAY RELIGIOUS INSTRUCTION

THE SCHOOL AND CHURCH CO-OPERATING

IN WHAT WAYS IS THE CHURCH RESPONSIBLE AND HOW MAY SHE
CO-OPERATE WITH THE SCHOOLS?

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It is doubtful if there is a more complicated question now confronting the friends of the child, than the one raised by the title to this paper. There is involved not only the function of the Church, the function of the school, and the principle of the separation of Church and state, but the definition of education and the definition of religion as they are related to the nature of the child. These are among the theoretical considerations. Then there is that countless array of complications growing out of the divisions among the churches, the multiplication of educational aims, methods, agencies and institutions, the conflicting laws and judicial decisions, the apathy of the general public within the Church and without, and the conceits, prejudices, doubts and hopes of the few who are awake or are becoming awakened to the "American situation."

In the midst of all this diversity of operations one thing seems to be certain and that is that the American child is not being adequately instructed in religion. The Church leaders are wont to insist that the schools are not so instructing him, and the educational leaders are wont to reply with more or less politeness that the churches are doing little more. The serious fact is that both are telling the truth. The child is not coming into possession of his religious inheritance—in this field he is not getting his rights.

Furthermore it is becoming increasingly apparent that the Church is chiefly responsible for this lamentable situation. Primarily it is not chargeable to "organized infidelity or legislative prejudice." I speak as the representative of a church and I am constrained to exhort my brethren first to pull out the beam from the eye of the Church and then they can see more clearly to pull out the mote from the eye of the school.

THE QUESTION OF RESPONSIBILITY

The Church is commissioned specifically to teach the living truth. If, for purpose of emphasis, we may speak of religious

education as a thing separate and apart from education, the ultimate responsibility for it rests on the Church. It is for this that the Church came into the world. This is not only the distinctive mission of the Church, but it is equally certain that it is not the distinctive mission of the state. Not until this fact is clearly perceived by the Church and it gets under the burden of the tremendous task of bringing religious instruction to all the children of every community, will the question of ultimate responsibility be fairly met. The religious forces of our country have not yet been inspired with the educational ideal.

The Protestant churches have been occupied with the stupendous task of evangelization. The supreme effort has been to bring men into the kingdom by the doorway of the definite experience of conversion. They have allowed sin to marshal vast armies and to build up by the power of habit all but invulnerable armaments. Against the elaborately constructed fortifications of the enemy they have centered their artillery. And they have battered down many a stronghold. They have been baptizing, confirming, reclaiming, sanctifying, saving; they have been snatching the firebrands from the burning, but they have not been educating. They have indeed done some catechizing but they have scarcely laid the foundations among the children for a broad and intelligent religious faith, much less established a process of purifying society at its fountain head. The Church leaders have been evangelists, pastors, preachers—these have been most needed for the type of campaign the Church has been conducting—but they have not usually been teachers, certainly not educators. The educational arm of the Church has not been developed. Rather shall we not say, that the educational arm of the Church has become impotent from disuse, for it must not be forgotten that in America the Church was the pioneer in education and the state to a large extent learned the science and art of teaching from the Church.

To be sure, the Church has certain educational agencies. These have developed to meet peculiar needs and they have become quite numerous. Among them undoubtedly the leading one is the Sunday school and in recent years in certain quarters it has made marvelous educational advance. But speaking in general terms these agencies, although educational in form, have not been and are not, in marked degree, educational in spirit. They have lacked and still lack educational equipment, method, purpose, atmosphere. Most of all they still lack

trained educational leaders. The Sunday school, the Junior League, the Young People's Society, does not yet have educational prestige. The Gary Plan, to be specific, has come as "a challenge to an unprepared Church." That the Church is endowed, however, with the capacity, within a few years, to answer a challenge of this kind is evidenced by the fact, vouched for by a prominent religious leader of North Dakota, that the pupils of that state do not now see much difference between the day school and the Sunday school.

The Church must bear a considerable part of the responsibility for the present widespread tendency toward the complete secularization of the public schools. Its abandonment of the educational field was a tacit admission that religious education was considered of secondary importance. At the time when enormous pressure from the outside was placed on curriculum makers to admit many new subjects of study, the pressure for religious instruction was not felt, because not exerted by religious leaders. The dominant school problem to-day in many states is the problem of vocationalizing the curriculum. Tremendous pressure is being brought to bear to completely polarize public educational theory with the vocational ideal, to introduce vocational equipment and processes and products. Shall a few educational men with a vision of other and, may we not say, higher educational ideals, stand alone and ultimately be swept off their feet, because of lack of support, in this vital conflict, from the forces of organized religion? Shall these men who stand for morality and religion in public education, as well as mental discipline and mechanical dexterity, be forced to yield to the momentary judgment of the crowd that man does live by bread alone?

Not only from lack of aggressiveness, however, has the Church aided in this process of secularization: the Church, more than any other single agency, has actually interfered with religious instruction and neutralized religious influence. I say the Church; I should say the churches. Sectarianism has done much to drive religion from the schools. The details of practical school administration have been interfered with and their purpose thwarted by petty jealousies and bickerings and objections on the part of the narrow devotees of denominationalism. The Church has failed adequately to teach religion to the children: the churches have frequently prevented its teaching in the schools. This is not to join in the cry, popular in some quar-

ters, that the public schools are godless. Many public schools are not godless. Not all the religion has been driven from the schools. When this is done the schools will become immoral and educationally unsound. But there has not been a lively sense of proprietorship in the schools, on the part of millions of church communicants. The influence of the Church on public education has frequently been *nil*.

This same sectarianism has been chiefly responsible for the partial elimination of the Bible from the public schools. Why should there be legislation against the writings of David and not of Tennyson? Why should the authorities rule out the teachings of Jesus and admit the teachings of Socrates? These laws have been passed and these decisions have been handed down because the interpreters of David and Jesus have made of the Bible a sectarian book, because the readers of the Bible have read it for sectarian purposes. The mythologies and religions of the Greeks and the Romans may be placed freely in the hands of our children in the schools but not the religion of the Hebrews and the Christians—not in eight of our commonwealths! Twenty-five years ago the Emperor declared that the purpose of the German schools was to make Germans, not Greeks or Romans. Shall we conclude that in eight of our states the purpose of the schools is to make Greeks and Romans or some other brand of pagans, but not to make twentieth century citizens of the world, not to admit the children to their undoubted heirship to the best the long centuries have prepared for them? And all this because the Bible is a sectarian book, not so made by its enemies, much less by its authors, but so made by its misguided friends.

The Church may well reflect also upon the aggressive manner in which educational leaders have been setting the ideals of religious education and promoting practical methods of procedure. The classic quotation in the mouths of all American advocates of religious training is the dictum of the President of Columbia University that the child is entitled to his religious inheritance. To this may be added the recent declaration of the United States Commissioner of Education that, "The day will come when the Bible will be read in the public schools just as any other book. There is no reason why the Bible should not have its rightful place in our school curriculum." It was the Dean of the State University that originated the North Dakota plan of Bible study. In Indiana, members of the State Board of Education and a group of superintendents and principals

conducted the campaign for Bible study and the committee which now has the supervision of the work represents sections of the State Teachers Association and is headed by a teacher of English in one of the great high schools of the state. The National Education Association has awarded a prize for an essay (see *RELIGIOUS EDUCATION* Vol., X, No. 1, page 87) on "The Essential Place of Religion in Education, with an outline of a plan for introducing religious teaching into the public schools." It is unnecessary to multiply examples of the readiness, even of the anxiety of the schools, to promote religious education wherever and however practicable.

But the Church must assume its rightful place of leadership in this great work. It must become conversant with the facts. It must set the ideals. It must recognize the need. It must point the way out. It must furnish the motive power. The Church should realize that the Bible has been the textbook of American civilization and that our children are growing up in ignorance of it. They must feel profoundly that without the Bible there is no vision, and without a vision the people will perish. They must lay plans to prevent a moral sag in the civilization of the future. The Church must save the children.

THE METHODS OF CO-OPERATION

This the Church is beginning to do. There is nothing more hopeful in this situation than the manner in which, within the last few months, the Church is coming into its own. It will not be forgotten that it was the ministers of Greeley, under the leadership of one of their own number, that conceived and put into successful operation the Greeley Plan. The work of the Sunday School Association of North Dakota was invaluable in the development of the North Dakota Plan. The Presbyterian General Assembly recently declared that "the Church is responsible for promoting religious instruction in our public schools," and instructed its Board of Education "to take steps to promote that end." The Council of Church Boards of Education has declared for state laws to safeguard the reading of the Bible in the public schools. Less than a month ago a special conference at Chicago called by the Educational and Secondary Committees of the International Sunday School Association appointed a Committee of Nine with instructions that they "invite all general religious educational organizations in North

America to co-operate with the committee in the creation of a Commission for the purpose of suggesting standardized courses of Bible study and religious instruction for credit in schools of primary and secondary education," and "that the International Sunday School Association be requested to take such steps as may be needed to make the work of the committee effective." In this conference the fact was brought out that in not fewer than twenty-one states and provinces some headway has been made in the movement for public school credit for Bible study. To be sure, in some instances this progress consists only in the manufacture of public sentiment, but this of itself is a great gain. One can scarcely imagine what the next few years will bring forth as the churches become aroused to the urgent need and the present opportunity. In magnificent manner the church armies are mobilizing in behalf of the child.

The cause would be greatly promoted by an earnest spirit of co-operation among the national and international agencies now existing for the promotion of religious education. Included under this head are the Religious Education Association, the Federation of Churches, the Council of Church Boards of Education, the International Sunday School Committee, the Y. M. C. A., the Y. W. C. A., the Church Workers in State Universities and the Association of American Colleges. Unfortunately there is no united effort among these organizations. Some are fostering specific plans and are more or less intolerant of other plans. The strength that comes from union is not yet theirs.

And this leads to the suggestion that no single plan will meet the needs of every community. The Church should support any and every practicable plan. Will the Church still hold on jealously to the traditional Sunday school as the one and only instrument of religious instruction when advised there are 10,000,000 children not in the Sunday school? The religious leaders of a given community should unite on the plan or plans best adapted to their own conditions. The field is an open one. There may be modifications of existing plans; there may be better plans devised than any now in operation. If need be the churches must abandon all their traditional methods, and consider the religious nurture of the children of greater moment than the promotion of a pet method of procedure.

It is certain, however, that the Church must set its own house in order. It must modernize its own educational agencies.

The standard of educational efficiency of the Church must not be below that of the public school. If the Church does a fine quality of educational work in the Sunday school and elsewhere, the home and the school will be found co-operating. If the pastor is a real educational leader the fact will be recognized by the superintendent of schools and the school board. The Church must carefully look into its equipment, its methods, its use of time, the qualifications of its teachers, and it must subject the results accomplished to some approved form of measurement. Not only this but it must have a system of education. Much of the educational effort of the Church is unrelated. There is little or no co-ordination of agencies. There should be a consistent program that would include the work of the Sunday school, the Junior and Senior League, the junior and senior societies, the children's and young people's missionary societies, the Temperance Society, et cetera. The educational motto of the Church at present should be advancement and co-ordination.

All this calls for a good quality of educational statesmanship. This work will not direct itself: it must be directed. There are now in the United States and Canada 127 directors of religious education at work in local churches. They are educational experts. They are salaried officers. They are going about their work with a definite and serious purpose. They are using all available educational agencies. They are solving the problems of architecture, of methods, of correlation, of time expenditure, of curriculum, of teacher selection and training and are not ignoring the problem of the parent. They are training the children in Christian worship, in religious truth, in Christian service. In some cases they have the children under their supervision for two and one half hours on Sunday. They are conducting schools of religion. They are doing a great piece of educational pioneering in the churches. All these means are inherently valuable for the purpose in hand and they are means of co-operation with the schools for they create an appetite and an atmosphere for religious life and instruction.

There is no reason why some modification of the Gary plan or the Wenner plan may not be adapted to many local communities. The churches should be careful about asking for more time from the public schools than they can use profitably. The need for the socialization of our schools is generally recognized by intelligent educators, and with all conditions favorable many schools will be willing to release the pupils with the consent of

the parents for short periods of instruction under the auspices of the churches. There is no present prospect of this being made a nation-wide plan, but it is subject to local use at once.

It is certain also that there will be wide use of other well-known plans which provide for possible credit for work done outside the school by students of secondary grade. Every student of this subject should become familiar with the North Dakota plan, the Colorado plan and their modifications in other states.

At Oak Park, Illinois, there is a Community Training School of Religious Education, the aim of which is "To open the way so that all parents and teachers can follow a common program of moral training and religious instruction, by bringing together for study and expressional activity parents, teachers in public schools and church schools, and especially chosen young people who will fit themselves to be proficient teachers in the home and in the schools of church and state." This embraces twenty churches in Oak Park, River Forest and vicinity. The school sessions are held one evening in each week and the enrollment for the last season was over 600. Three years' work are outlined and arrangements are made for credits and graduation.

There are many who think it impossible to put religion into the schools, but who see the need of more religion in the teachers. Here the Church can have a profound influence. The religious forces of a community should assist in every legitimate way in the selection of school boards, trustees, superintendents and teachers, who, being religious personalities themselves, will do all in their power to create a religious atmosphere about and within the school. In many communities this is a function of the Church which appears to be completely atrophied.

The Church can and should do one other thing—perhaps in breadth of opportunity the most important thing to be named. It can lend its moral support to the promotion of the art of religion in the schools. To do this they must not overstep the constitutional guarantee of separation of Church and state. This fundamental law of the land must not be violated in letter or spirit. The ultimate function of the school, however, is the building of character, not the impartation of information. There is no constitutional or legal denial of "the need or value of religion as an element in character building." The science of religion is excluded from the schools on the ground that the state must assume an attitude of impartiality toward all forms

of religion, but the art of religion, the fragrance of the devout teacher's life, is undoubtedly there. The state would not eliminate it if it could, and it could not if it would. It was said of President Harper that he taught Hebrew as a series of hair-breadth escapes. In the hands of thousands of our teachers arithmetic and grammar as well as history and literature are being taught as a religious exercise. May not the teacher approach and perform her daily task in a devotional, prayerful spirit? And will not the children in the presence of truth so presented become reverent and obedient? Can the teacher be prevented by law from developing ideals of truth, of righteousness and love? Does the constitution interdict ideals of gentleness, humility, justice, liberty, love and peace? And yet these things are what Jesus taught by precept and example, these things and others like them constitute dynamic religion. You may prevent the forms of religion from being taught in the schools; you can not devise a system of quarantine so effective that the essence of religion will not be caught in the schools.

Religion is an essential part of education. To separate religion from education is to strip education of its crown of glory. "Let the Church teach the state the value of this spiritual dynamic" that is the support of our life and civilization. Let the Church proceed to tear down the imaginary barriers between the so-called sacred and secular. The spirit of religion is not confined to the Church, much less to my church and cannot be confined there. The power of religion is in economics, and politics and society. Does the power of religion stop short before it gets to education? Are our public schools unique in this respect that they are religion-proof? Any one familiar with the spirit of education on this continent knows the answer to this question. Our highest racial aspiration is for the unity of truth. The school and the Church and the home must work together.

RELIGIOUS EDUCATION AND THE PUBLIC SCHOOL SYSTEM

FOREST CHESTER ENSIGN

Dean of Men, The State University of Iowa, Iowa City

To-day with a sublimer faith than men have ever shown before, we are entrusting to our public schools the development of our higher national ideals. Efficiency is the single word in which we like to sum up American ideals, and with the test of efficiency must every scheme of administration, of instruction, of business, of conduct stand or fall. Much of the service formerly rendered by the church has been given over to the schools, partly because the church has lacked the will or method to meet society's demand, partly because the modern church is ready always to lay upon other social organizations a portion of its burden whenever such organizations are likely to prove effective. Likewise the home has given over much of its character-forming function, and always the school is gathering to itself duties new to it, but old in some form or other in our social scheme. The school now helps to shape a boy's industrial career, determines his aims, sends him into this or that employment. It decides his politics sometimes, or gives him a national basis for later views on affairs of state, and helps him trim his sails to fare forth on almost every line of life's endeavor. To a large extent, the school is held responsible for his morals, for his manners, for his physical development; in a word, it must attempt to fit him for his peculiar part in life's activities.

But there is one function, a share of which the church and home have been quite willing to yield, and which thus far the school has not been able adequately to assume,— the function of religious instruction, closely connected with moral instruction. The latter has been attempted in the schools, it is true, but only in a half-hearted, ineffective fashion. Doubtless most of us believe that moral instruction cannot be fully divorced from religious instruction.

The sole purpose of religious instruction is, I understand, to develop character, to bring the individual into harmony with the highest ideals of the race; that is, into harmony with Christ's teaching, into knowledge of the will of God as men understand it. Here we have failed or have fallen short of reasonable realization; the historic instruments of society, the church and

home, have lost their efficiency somewhat, while the newer one, the school, has not yet attained.

It would seem that a system of public instruction, upon which rests the welfare of the state's future, must not neglect, as it now is doing, the question of religious development. But if we grant that the public school must do its part to bring about the complete education of our people, the question arises, how may that part be played, how may it offer its contribution without violating our beloved principle of divorce of Church and state, of so conducting our public schools that offense in matters religious may be given to none? At least one way has been pointed in Colorado and in North Dakota. Even in Iowa, unknown to most of you perhaps, before the Colorado plan was formulated, a plan for religious instruction in connection with state or public instruction was devised and successfully carried out for a time under the general supervision of the College of Liberal Arts in our State University.

AT STATE UNIVERSITY OF IOWA

Naturally those interested in religious education are always considerably concerned lest students in state institutions of learning lose the opportunity for systematic instruction in the Bible and in religion, usually given in denominational colleges. Particularly has the question been a live one in the state universities. These institutions have advanced in numbers of students and in influence so rapidly that none can understand their full meaning in our scheme of education. They are now apparently solving the question of religious supervision through student pastors, supported by state religious organizations. But for many years the only instruction received was through the ministers of the towns or cities in which the institutions were located. The ministers of Iowa City have been faithful beyond expression in their zeal for the students entrusted to their care, yet in these days of electives and of credit for practically every phase of college activity, students have not been willing to devote themselves to any serious study of the Bible, for which no credit could be received.

The ministers of Iowa City, in collaboration with a few interested professors in the university, worked out a tentative plan for religious education to be given by the ministers to university students as elective courses, and for which credit might be granted. The work was carried forward under the direction of

a Committee on Religious Education, this committee serving practically as the head of a department. Briefly, the provisions under which credit for courses could be given were as follows: any religious teacher desiring to offer courses of lectures on religious topics might announce the fact to the Committee on Religious Education, presenting an outline of the courses proposed. On approval of the committee, students might enroll for such lectures, subject to the following regulations:

1. The university is in no wise to be held for compensation for services rendered by any person acting under the direction of the Religious Education Committee.

2. Students enrolled for work under the direction of the Religious Education Committee may receive credit for no more than four hours in any one year, nor eight hours in any entire four-year course.

3. Students enrolled under the direction of the Religious Education Committee shall be required to pass examinations at specified times in the subjects studied, as may be arranged by the committee in consultation with the instructor.

4. Prior to receiving credit the student must pass a final examination over the entire subject of the course for which he has been enrolled, such examination to be subject to all the examination rules now in force in the university, and there shall be presented to the registrar a formal statement signed by the instructor, certifying the amount of work done, the fact of final examinations satisfactorily passed, and the amount of credit to which the student is presumably entitled.

In 1908-1909 the following courses were offered, each for two hours credit: Christian Apologetics; Christian Ethics; Evolution of Christian Idea and Worship of God; The Modern Interpretation of Religion; The Literature of the Bible; New Testament Theology; Old Testament History and Literature. Not all these courses were actually presented. Nearly 100 students registered, however, and received credit in regular order. It is interesting to note that the courses in Christian Ethics and the Literature and History of the Bible were the ones in greatest demand. This was partly to be accounted for doubtless by the personality of the ministers giving these courses; partly by the religious preference of students, but partly, I believe, because of the fact that there is more general interest in those subjects which rest directly upon the Bible than in those which deal more particularly with doctrines, creeds and theologies.

This work was continued two or three years, though with a somewhat declining interest on the part of students. My own personal conviction is that the partial failure and final abandonment of the work was due somewhat to the fact that the ministers giving the courses felt that they were under rather close supervision. I believe, also, that those giving the courses, overwhelmed as they were with their regular parish duties, felt that their courses would be compared, possibly unfavorably, with courses in the regular departments of the university and they therefore hesitated to bring them to the attention of the students naturally affiliated with their particular churches and most likely to elect their lectures. At any rate the work starting with promise though it did, has not been continued. The fact that it was given, and rather successfully given for two years, is a suggestion of what might be accomplished under somewhat different conditions without in the least trespassing upon the religious rights of any; without calling upon the state for a cent of support and without subjugating the administration of the university to any criticism because of sectarian religious instruction.

The public school must be looked upon as a powerful instrument fit to be used in developing the religious as well as nearly all the other interests of our citizenship. Already there is evidence that the schools may be successfully used for this purpose and that without interfering with our prized religious freedom and our separation of Church and state. Here and there in favored sections schools are now carrying forward work in Bible study, or standing sponsor for such work in a way which may surely bring courage to any who have heretofore despaired of using them in this sense in the present generation. In our own state, Des Moines has undertaken a work towards which all are looking with the keenest interest. In Colorado, and in North Dakota very definite progress has been made towards state-wide Bible study through a plan in which the State Teachers Association and the State Sunday School Association are in close and helpful co-operation. I think we can do no better than to sketch briefly these two plans of work as exemplified in widely separated states of the Middle West.

In 1910, two years after the inauguration of religious education in the University of Iowa, a plan somewhat similar was put under way in Greeley, Colorado, in connection with the State Teachers College there. Through this plan, Bible study was made one of

the most popular electives in the college. In the first year of its operation, 250 students elected the courses, 60 of them being members of the Roman Catholic church. The work was continued in that place and each succeeding year, it is reported, upward of 200 students have enrolled in Bible study classes as electives, for college credit.

THE COLORADO PLAN

In 1911, the first steps were taken which led to the extension of this work, modified to meet the different conditions of the high schools of the state, and in 1912 the plan was presented before the College-High School Conference at Boulder. In the fall of the same year, it came before the Educational Council of the State Teachers Association, and the following year, 1913, the committee presented to the General Association a report cordially endorsing co-operation between the public schools and the Sunday school, that the former with their definite standards might assist the latter in becoming a more efficient agency of religious education. There followed an organization with definite standards of scholarship on the part of teachers and definite requirements on the part of pupils. The plan provides for a four-year elective course of Bible study for high school students, adapted to the unfolding life of the pupils and correlated with the curriculum of the high schools. The courses are given by the respective churches — Hebrew, Catholic and Protestant alike — at the Sunday school hour if possible, and the pupils completing the course receive academic credit therefor.

As of primary importance, the plan provides for the standardization of Sunday schools and of instruction therein. It recognizes that Bible instruction must be presented with as high academic standards as other courses in the public schools. Therefore, the standards of the North Central Association of Colleges and Secondary Schools have been accepted as at present the only adequate standard of efficiency for the Sunday school. This means that the teachers in the high school Bible study classes must have a minimum scholastic attainment equivalent to graduation from a standard college, and that they shall, in addition, possess special training for the work which they are to do. The State Sunday School Association undertakes to conduct annually graded training schools for Sunday school teachers in order to provide this special training. In 1913, more than 700 men and women were enlisted in these graded training schools.

Pupils desiring to do credit work in Bible study classes are required to be eligible to membership in an accredited high school and are expected to conform to all high school requirements as to attendance, deportment, general attitude, and character of work undertaken.

It is required that the church schools provide the class with a separate room with freedom from interruption for at least forty-five minutes, with adequate desk or table room, with black-board, maps and Bible dictionary, and with suitable reference books as may be suggested by the committees on Bible Study and by the church authorities.

It is provided that any unit of credit shall be that prescribed in the standards of the North Central Association; that recitations shall extend over forty-five minutes each in the clear, with a minimum of one hour of study in the preparation of each assigned lesson. Fractional credits are allowed on this same basis. In estimating the work done by the pupil, the recitations and either note-book or thesis work at the discretion of the teacher shall count one half, and the examination of thesis required by the state examiner shall count one half, the passing mark being the same as in the local high school accepting the work.

A state committee of examiners is provided, made up of the joint committees on Bible study for high schools from the State Teachers Association and from the State Sunday School Association. This joint committee has general charge in all Bible study done for academic credit. It prescribes necessary rules, written examinations, grades all papers, appointing such help as may be needed. Each student's paper or note-book submitted for credit is accompanied by a fee of 25c., this fee paid by the local Sunday school. All papers, note-books and teachers' endorsements are submitted to the examiners without name, address or church connection.

The state committee issues an official Bible study syllabus; the latest issued under date of June, 1915, provides for a first year course entitled "Heroes and Leaders of Israel," and a second year's course on "The Founder and Disciples of the Christian Religion." It suggests methods of teaching, lesson materials, reference material, and outlines in detail the work for thirty-six lessons. The topics for the first year's course are adapted from the first-year Intermediate Course of the International Graded Sunday-school lessons, therefore, the publications of the various denominational publishing houses are avail-

able, if desired. The committee does not recommend such lesson helps, but leaves the field open for the selection of any kind of materials that will best realize the aim of the course and cover the ground indicated in the outline. Dr. W. A. Phillips of Longmont, closely associated with the movement from the beginning, writes under date of February 4th in answer to a question as to the extent of the work,—“Yes, many of our Sunday schools have high school Bible classes. The Denver School Board have adopted the plan unanimously, and are pushing it. Fifty per cent of the high school pupils of Fort Morgan are in these classes; Grand Junction is a close second. Montrose is in line; Longmont has one class of thirty in one church; Brush, another small town, has a class of twenty-six. One very small town we were in recently has a class of eighteen.”

The work is too young in Colorado as yet to warrant final conclusions. It is clear, however, that there has been a wonderful stimulation of systematic Bible study.

NORTH DAKOTA

Perhaps the work in North Dakota has attracted more general attention than that of Colorado. This work grew out of a test given in the fall of 1911 to college freshmen in the University of North Dakota by Dean Vernon P. Squires, head of the department of English. Tests were intended to show how much college freshmen know about Biblical literature and history. In general, the results of such tests are known to all of you. They have been verified by similar tests in other colleges and universities, and to the uninformed they are startling and exceedingly depressing. The marvelous ignorance of the Scriptures exhibited by the students in this examination was used as the basis of an address given by Dr. Squires before the State Educational Association in November 1911. The Association, like the sister Association in Colorado, was profoundly impressed by the possibility of co-operation between the Sunday schools and public schools in the matter of Bible study, and it voted to appoint a committee to devise, if possible, some means by which credit might be given to high school students for Bible study carried forward under proper conditions outside of the high school. This committee began its work by laying down certain fundamental principles, six in number, which are briefly as follows:

- I. Religious instruction as such must not enter into the

syllabus or the examination. The justification of Bible study so far as the schools are concerned is found in the great value of a knowledge of scriptural history and literature as purely cultural subjects, and this idea must constantly and consistently be borne in mind and strenuously insisted upon.

2. Every suspicion of sectarianism must be avoided, accordingly no text-book except the Bible itself shall be prescribed. Of this, any version may be used.

3. All suspicions of partisanship must be avoided. In the examinations, any recognized system of chronology will be accepted, and no disputed questions will be raised in such examinations.

4. The work in both the Old and New Testaments must be preceded by a careful study of Biblical geography, and the whole subject must be as concrete and objective as possible.

5. Attention must be called to the beauty of Biblical style by an insistence on the learning of a number of memory passages.

6. The work as a whole for a half unit must amount to enough to occupy ninety hours of recitations besides the time for preparation, this being the amount of time usually required in order to secure a half-credit in the high schools of the state.

With these principles as a preliminary foundation, the committee prepared a syllabus which is divided into nine sections, briefly as follows:

1. Studies in Old Testament geography,
2. The great Old Testament narratives.
3. A brief outline of Hebrew history.
4. The list of the Old Testament books for memorizing.
5. Ten memory passages from which the student is to select at least five to be learned.
6. Studies in the life of Christ.
7. Studies in the history of the early Church.
8. The books of the New Testament.
9. Memory passages from the New Testament.

The complete syllabus was presented to the High School Council composed of all high school superintendents and principals in the state of North Dakota, and by them it was unanimously recommended to the State High School Board for approval. This Board after careful consideration approved the syllabus and voted that a half unit of credit be given to any high school student successfully passing a set examination upon a course.

Though the State School Board has approved the syllabus

it does not in any way make Bible study compulsory. Each local high school is privileged to approve and adopt the course, and must do so before credit can be given to students in such school.

As soon as the State High School Board had approved the outline, the North Dakota Sunday School Association printed the syllabus in their state paper, and had special reprints made for free distribution throughout the state. The state itself has spent no money thus far in connection with the work, but the Sunday School Association finds here an opportunity, and up to the present has borne all necessary expenses and provided for publicity. Dean Squires, to whom much credit must be given not only for creating an interest which led to the organization of the educational forces in behalf of this work, but for consistently proposing it, writes,—“This plan has been in operation in the state since September, 1912, and has met with much success. In nearly every town and city high school classes have been organized in connection with the various Sunday schools and young people's societies. The teacher is usually the pastor or one of the high school teachers who volunteers his services. These classes follow the syllabus and study the Bible as they are accustomed to study their other lessons. Many testify to the serious nature of the work and to the interest aroused in the subject by this regular, thorough-going method of procedure, entirely different as it is from the rather scrappy Sunday-school lessons hitherto in general use. Members of the Catholic church have been glad to co-operate in the work and several Catholic classes, using of course the Douay version, have been formed.”

He reports also that the Sunday school workers of the state are enthusiastic over the plan; that it brings into the Bible class a group of young people who have hitherto shown little interest in such work. There seems to be throughout the state, among both high school people and those connected directly with the religious work, the feeling that the scheme is helping to solve some real problems.

In North Dakota the qualifications of the teacher are not so definitely prescribed as in Colorado. The State Inspector of High Schools reports, however, that the work has been done chiefly by the teachers of the public high schools, who are workers in the various churches of their communities. In one or two cases this elective work is presented as a regular class study in the public school itself, but, as in Colorado, it is ordinarily presented on Sunday and in the Bible school.

Examination papers are sent up to the State Committee, as in Colorado. In the four examinations given in the year 1913-1914, 387 papers were presented from seventy-nine different towns; 333 of these papers were given a passing mark. The breadth of the work is shown by the fact that in the January examination, out of eighty-two papers presented, twenty were from Catholic students. The general secretary observes that every one of the twenty Catholics received a passing mark, which is not surprising to those of us who know how faithfully the teachers in the Catholic church have sought to impress upon their students a knowledge of the Scriptures. That the work is proving acceptable to the higher officials of this church is evidenced by the fact that Archbishop Messemer of Milwaukee has recently declared himself in favor of the North Dakota plan.

Some will say that the Bible should come into the lives of our youth divorced from the idea of credit for its study; that in itself, regardless of any material incentive, it should find its place, yet this criticism can scarcely stand. After all, few of us do much for which we do not expect to receive credit. Even we older boys and girls are so lazy, both mentally and physically, that some real stimulus must arouse us to activity. The credit which we receive by way of the monthly pay-check, or profits in our business, or in good opinion of our fellow-citizens drives us to many a worthy deed which would otherwise remain undone. Possibly some of us attend divine services for the pay which comes from the approval of our pastor, or our neighbor. Many a prayer-meeting is made possible for the same reason, and possibly the good behavior of some of us in our homes is due to the pay which we expect to receive in the form of smiles from the earthly ruler of our destinies, so let us not under-emphasize the importance of official recognition of credit, if you please, even for a work so worthy as the study of the Word of God.

WEEK-DAY RELIGIOUS INSTRUCTION IN NEW YORK CITY

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In New York City there are in round numbers 831,000 children enrolled in the public schools. Of these, 340,000, in round numbers, are known to be enrolled in church classes for instruction; approximately 190,000 in Protestant Sunday schools; 108,000 in Roman Catholic Sunday schools and week-day catechism classes; and 41,000 in Jewish religious schools. Of the children unaccounted for, not a few, undoubtedly, receive religious instruction at home; but their number is probably negligible in the thousands to be reckoned with in a city where family life has changed to such an extent that formal home instruction is not common. That there are many parents who feel strongly the need of systematic religious instruction is evidenced by an enrollment of approximately 150,000 or more in parochial schools under the supervision of various religious bodies in the city. To summarize the situation roughly, out of about 1,000,000 children of school age in New York, approximately 500,000 are receiving no religious instruction whatsoever, so far as can be ascertained at present.

The problem before the church, then, is how the door of religious instruction is to be opened to the half million or so children in New York to whom it is at present closed. That religious bodies are not able to furnish figures which they are willing to call accurate is a commentary on the absence of a sense of responsibility on the part of the average city church toward the welfare of the whole community, and a commentary on the lack of aggressive missionary spirit and method in the home field. The discrepancy in the enrollment for academic instruction and religious instruction is also a commentary on the so-called efficiency of modern Sunday school methods which fail to attract the unchurched child, when, under the best conditions, the church must always rely on its winsomeness and power of attraction. But that the churches are at last awakening alike to the magnitude of the problem and the need of concerted action, and are beginning to work toward a solution, is hopeful of a better day.

In the past, several inter-denominational committees have

been in existence in New York, which have done splendid pioneer work in blazing the way; many conferences have been held, and various methods have been suggested. None, however, has been found practicable till this spring. Then a partial change in the public school system of New York, through the introduction of some schools of the Gary type, created an entirely new situation. This situation, when analyzed, revealed a fact much more important from the standpoint of the churches; namely, that, for the last year and a half, through the Ettinger plan, and for a long time through the part-time schedules of public school children, there had been presented to the church an opportunity to instruct large numbers of children on weekdays—an opportunity which they had overlooked. To this situation the church in New York is now awakening, and this new opportunity it is embracing with zeal.

Before discussing the public school situation with its new solution, it will, perhaps, clarify matters to state briefly the difficulties which have prevented previous committees from offering any constructive solution acceptable to the public school. Aside from the constitutional principles, zealously to be guarded by every American, namely the separation of church and state, involving the principle of no public funds for sectarian teaching, the rightful liberty of every individual to his own belief or non-belief, and the neutrality of the school building, there is an educational principle with which the church must also square its practice. The school needs not less than five hours a day for five days of the week for the academic training of the child. Very rightly, therefore, the school authorities reject any proposition by church authorities to curtail that time, so that to ask for the whole of Wednesday or Friday afternoon, or even the half of either of them, would be sure to meet with a just refusal in the future as in the past. Nor can the church afford to stand for the principle of inadequate academic training for the child. Rather, because of its historical relation to education, it ought to be the first to safeguard the child's intellectual rights. An equally firm position needs to be taken in regard to the recreational time of the child, and any encroachment upon his rightful share of sunshine and fresh air avoided. And again, the recent agitation in New York state for the reading of the Bible in the public schools has served to cloud the issue. Whatever ends the reading of the Bible, usually perfunctory, may serve, such reading can in no sense of the word be termed "educational." It

cannot take the place of the systematic training by the church in all the intellectual content of religion, nor train in worship, service, and the spiritual content of religion. Such an agitation can tend but to separate on a question of method, acknowledged by all to be inadequate, those who alike work for the principle of the religious training of the child.

Such have been some of the difficulties, well-founded and weighty, which have made a practicable program for religious instruction seem impossible in New York. But with the introduction of the Gary type of school, and the spread of the Ettinger Plan, the radically changed situation obviated some of these difficulties, and offered a practical solution for complying with others.

There had been in the city various groups which had watched the religious plan in Gary, Indiana, with much interest. Among them was "The Committee on the Demonstration School of the Commission on Religious Education" of the Episcopal Church, under the chairmanship of Dr. Abby Porter Leland. Consequently, when, through the efforts of the Mayor and other city officials, one school of this type was organized in the fall of 1914 in Brooklyn, and another in February, 1915, in the Bronx, it was felt that the time was strategic for making religious instruction a tradition of this type of school in New York, so that wherever the type might spread in the city religious instruction might go as part of the recognized co-ordinated activities. The committee also felt the necessity of concerted action on the part of all religious bodies that all children in these schools may have offered to them the benefit of religious instruction. The need for such concerted action will be apparent from the experience of the principal of P. S. 45, Bronx, organized on the Gary plan. Though last spring he acquainted the churches of the neighborhood of their opportunity for securing the children weekdays, only one church accepted at that time, the Roman Catholic, and that church taught 1600 of its children in groups of 200 three times a week, for one hour and twenty minutes at a time. For the sake of all the children of the schools of New York, it was felt that no individual local church should feel that it must for any reason neglect this opportunity, or be left to struggle locally with what is part of a big city problem. Clearly an inter-denominational committee was needed to direct the whole movement in New York.

The church had no time to lose. Where there were 3000

children in one Gary school in the Bronx in February, 1915, there will be 35,000 children in 12 Gary schools in the Bronx, by vote of the Board of Education, as soon as the buildings can be reconstructed. The situation was enough to sober the most optimistic advocates of weekday religious instruction. Even in the history of foreign missions it would be difficult to find 35,000 children so suddenly accessible to the teaching care of the church.

In the face of this emergency, there was called at Columbia University on May 20, 1915, at the initiative of the Demonstration School Committee, a conference attended by about 100 representatives from the various religious bodies of the city, many delegates being officially appointed. The meeting was addressed by Mr. William Wirt, Superintendent of schools at Gary, who explained the possibility of religious instruction as part of the child's program. As a result of the discussion, a temporary committee was appointed to organize a permanent inter-denominational committee, officially appointed where possible, to take advantage of any opportunity offered by any school for weekday religious instruction. Bishop Courtney, of the Episcopal Church, was elected Chairman of the permanent committee, and Commissioner Whalen, of the Roman Catholic Church, Secretary. The members of the religious bodies so far affiliated are: Baptists, The Rev. Albert G. Lawson, the Rev. Robert G. Boville, the Rev. Charles H. Sears; Congregationalists, the Rev. C. E. Jefferson, the Rev. L. T. Reed; Disciples of Christ, the Rev. J. M. Philputt; Dutch Reformed, the Rev. H. E. Cobb, the Rev. P. S. Leinbach; Jews, the Rev. H. P. Mendez, the Rev. M. H. Harris, Mr. L. W. Goldrich; Lutherans, the Rev. G. U. Wenner; Methodists, Bishop Luther B. Wilson, the Rev. A. MacRossie, the Rev. D. G. Downey; Moravians, the Rt. Rev. Morris W. Leibert; Presbyterians, the Rev. Maitland Bartlett, the Rev. Walter Laidlaw, the Rev. A. H. Evans; Roman Catholics, The Rev. Fr. J. Caffuzzi, the Hon. John Whalen, Miss M. L. Brady, Miss Catherine McCann; Unitarians, Mr. O. E. Edwards, Jr.; Universalists, the Rev. F. O. Hall; United Presbyterians, the Rev. J. P. Lytle, the Rev. T. A. Stewart; Episcopalians, the Rt. Rev. Frederick Courtney, the Ven. W. H. Pott, the Rev. W. B. Stevens, Miss Abby Porter Leland.

This inter-denominational committee has, as yet, had opportunity to hold few meetings, because of its recent organization, and its plan of action is still not definitely formulated. So important is the problem that it desires to collect as much

information as possible before outlining definite modes of adjustment, procedure, and administration, which needs must vary somewhat according to the type of public school concerned.

Briefly it may be stated that it purposes to utilize any school program to secure weekday religious instruction for children who have none, through teachers and places being provided by the various denominations for those belonging to each, either in separate denominational classes or union classes as the local congregations desire. This, it is believed, can be done without any infringement upon religious liberty, and without the possibility of proselytizing. This general plan, too, contemplates no such thing as compulsory religious education; rather, it relies upon the co-operation of the parents, and an aggressive missionary spirit within the church itself. Its aim is to inculcate matters of faith and morals rather than of sectarianism—a policy which must be determined by each religious body for itself, like other internal policies. It is hardly necessary to point out that there will be no direct connection established between the church and the public school, inasmuch as the hours to be utilized, whenever they occur, are not used by the school for academic instruction, and are not under the control of the Board of Education. By this plan, a religious instruction is not injected into the school system: it is kept outside of the school, within the church's province. In short, the Inter-denominational Committee makes but one condition: that the time used by the church is not needed by the school for academic training. In this spirit of fairness, it can later ask with more justice that the school authorities recognize the necessity and right of the child to religious instruction, and so arrange the program of academic instruction as to offer to the churches a fair opportunity to discharge their duty to the child efficiently.

At present, the hours available for religious instruction in New York vary. Under the Gary plan, which will embrace 35,000 children shortly, the children may go to their respective churches, by direction of their parents, at the auditorium period, which occurs for various groups successively throughout the day. Under the Ettinger plan—which may be described as a device to secure full time for children in over-crowded schools by a schedule of inter-locking hours so that groups A and B will alternate at various periods between 8:30 and 4:30—90,000 children can be reached now, half up to 10:30 and half after 2:30. Besides these schedules, there are 47,000 children on part-

time programs, and over 100,000 children in first year classes on a four-hour daily schedule, who can be reached at various hours of the day. The rest of the 831,000 public school children are on a regular schedule between 9 and 3 o'clock. It will therefore be seen that in the majority of cases, as matters now stand, the churches will really be using the street time of children, since no school program, except the Gary, provides for the welfare of the children outside of the class-room and the play-ground. It is also evident that for some time churches have crowded their work for children, generally of a club nature, into the hours after 3:30 o'clock, when to a certain extent they could have reorganized their work for the morning hours with great advantage.

In order better to study the situation and suggest possible adjustments for weekday work in systematic instruction, the Inter-denominational Committee has arranged for sub-committees in each borough, of which the Bronx, Brooklyn, and Manhattan have already been organized.

The Bronx situation is of course the most critical. Here the church had scarcely two months warning before the vote of the Board of Education authorized the reorganization on the Gary plan of the 12 schools of the section with 35,000 children, as soon as the necessary changes could be made. The Bronx Sub-committee, under the Chairmanship of the Hon. John Whalen, with Episcopal, Roman Catholic, Baptist, Presbyterian, Jewish, and Methodist representation, has organized a local council for the district about P. S. 45, where the weekday work has already been begun, and will organize other councils in other school districts, as the work spreads.

In Brooklyn, the Borough Committee, under the chairmanship of the Rev. Albert G. Lawson, D.D. of the Baptist Church, with Baptist, Congregational, Disciples of Christ, Episcopal, Methodist, Moravian, Presbyterian, Reformed, and Roman Catholic representation, will center its work about the Gary-type P. S. 89, Flatbush, for the present. Among the first things the committee plans to do is to provide for a thorough canvass of the district which will have for object the location and attitude of the nearer churches; the number and character of the Sunday schools; the physical provisions or possibilities for the teaching of scholars from the public schools; and the feasibility of community effort, possibly by securing a building near the public school for the joint use of the various religious bodies.

In Manhattan, the work of the Borough Committee, under

the Chairmanship of Dr. Leland, of the Episcopal Church, has centered about P. S. 43, on the Ettinger Plan through 3B and the schools near. The first step taken was to organize in Manhattanville a district council now composed of 25 clergymen and school authorities responsible for the welfare of the children of the neighborhood, among them representatives of the Dutch Reformed, Episcopal, Jewish, Methodist, Lutheran, Reformed, Presbyterian, and Roman Catholic churches. The next thing done was to authorize a census of the district from 116th Street to 137th Street, and the Hudson River to Eighth Avenue, in order to ascertain the exact number and location of the children not affiliated with any religious body. This census will be followed up by visitors of the churches with which the families report they have in the past been connected, so that their children may have the door of religious instruction open to them. As soon as weekday work is started with children already in attendance at Sunday-schools, the unchurched children, thus located, will be added. Since last spring weekday work has been conducted at the Episcopal church of the neighborhood, under the direction now of the Rev. John Wallace Suter, Jr., Director of Religious Education.

The movement is still in its infancy, with the future unknown. But already it has accomplished two things. In the first place, the churches in the neighborhoods affected have become more active and vital community forces, directly chargeable with the welfare of the children in the public schools near them. And lastly, all the religious bodies of New York have agreed, for the first time, on a program of religious instruction for every school child—all the churches standing shoulder to shoulder, laying aside all sectarian differences, united on a platform that advocates the right of every child to be taught the Fatherhood of God and the Brotherhood of Man.

THE CHURCH AND THE PUBLIC SCHOOL IN RELIGIOUS EDUCATION*

A growing interest in the week-day religious instruction of the young has brought forward again the questions relating to instruction in the Bible and religion in public schools. Several special forms of activity in this field are to be noted:

The Daily Vacation Bible Schools. This is a plan of week-day instruction in religion during the summer vacation.†

The propaganda for Bible reading and study as a part of the regular work of public schools. Various plans are urged.‡

The distinctive experiments being conducted in the North Dakota high schools, Greeley, Colorado, State Teachers' College, Lakewood (Ohio),§ Gary (Indiana), New York City, and many other places. These all provide for work in religion by school pupils to be taken in churches or similar places outside the school building. The plans are given with greater detail below.

At a joint meeting of the secretaries of the church educational societies held in Chicago, January 13-15, the following resolutions were passed regarding the relation of the church to the public school:

That in view of the great importance of Bible instruction as related to public education, this council recommends to the church boards composing this body that they bring before their supreme judicatories a full statement of the situation looking toward action in the following particulars:

1. The favoring of legislation calculated to safeguard the right to have the Bible read in the public schools.
2. The favoring of academic recognition by public-school authorities for academic work done in Bible study outside of school hours.
3. Requests to standardizing bodies in public instruction that they define the conditions under which academic recognition may be given for academic work done in Bible study.
4. Encouraging of churches and Sunday schools to provide for such Bible instruction and allied work as will prepare them to bear their part in the movements looking toward the proper func-

*A report, prepared by a sub-committee of the Northern Baptist Convention by Henry F. Cope (Chairman), William B. Chalmers, and Carl D. Case, presented at the 1915 meeting of the Convention, and abbreviated and slightly revised for this publication.

†See RELIGIOUS EDUCATION for August, 1914.

‡See the description of many methods in the introductory portion of "Bible Stories and Psalms," prepared and published by Wilbur F. Crafts, Washington, D. C.

§See RELIGIOUS EDUCATION for June, 1915, p. 256-9.

tioning of the church and the public school in religious education.

This subject involves such important religious and political issues and is so vital to the future usefulness of the churches that it seems wise to review some of its fundamental principles.

I. STATEMENT OF PRINCIPLES

The American position of the separation of Church and state leads to the conclusion that it is inconsistent to use tax-supported institutions for private religious purposes.

The teaching of religion is a private responsibility. Religious instruction means instruction in some faith. Matters of faith are of private judgment and not of public choice.

The primary responsibility for religious instruction lies in the family. The secondary responsibility lies with the church.

Every church will lose one of its greatest privileges if it relinquishes the teaching of religion to the state.

It is important that the development of the child's life be a unitary process. The conception of education must include religious training, since education is the process of developing a religious person.

II. THE SITUATION

The child is already too much divorced from the life of the church. The present activities of the churches in the teaching of religion are inadequate:

As to time (usually thirty-five minutes per week).

As to subjects (fragmentary studies in Bible only, neglecting creed, church, duty).

As to equipment (very few have any special facilities).*

As to numbers taught (as a rule not over sixty per cent of young in church schools).

As to method (still few schools really using modern *school* methods).

Our highly developed public-school system lacks the assistance of definite religious instruction in the development of character.

Leaders both of the school and of the church are awakening to the problem of religious education as a common responsibility.

*See "The Sunday School Building and Equipment," H. F. Evans, University of Chicago Press. Price, 75 cents.

III. SOME PROPOSALS AND EXPERIMENTS

1. *Legislation has been proposed regarding Bible reading in the public schools.* The public schools, however, are not religious institutions; they are not designed for teaching religion nor for worship. Their teachers are not selected and are not trained for religious instruction nor upon any religious qualifications. The use of the Bible for teaching religion or for purposes of worship in a public school would be an exceedingly dangerous experiment as giving the State power over religious doctrines and customs, interfering with freedom of conscience, and taking from the church its peculiar privilege of teaching religion to the young. If a majority may demand the teaching of the Bible, a majority may also demand the reading of the Koran or any other religious literature.

We would urge that efforts be concentrated on securing for the Bible the recognition of its place in literature in the regular course in the school, and that we emphasize the Baptist position of separation of Church and state by insistence that the church preserves its prerogative of teaching religion and does not abandon it to the state.

2. *Academic recognition has been suggested for work done in Bible study and religion.* Certain important experiments have been made in this field which deserve attention. They illustrate methods of correlating instruction in religion with the work of general education.

(a) *The North Dakota Plan.**

(b) *The Colorado Plan.*†

(c) *The Gary Plan.* The Gary plan provides for children of elementary and high-school grades being excused from their classes for from one to six hours per week, as may be arranged, in order to attend classes in their churches. The parents elect the church, and the churches provide special teachers as a rule. On January 31, 1915, the following churches had special teachers, professionally employed, conducting classes in some instances as many as six hours a day: Baptist, Episcopalian, United Presbyterian, Congregational, Methodist, Disciples, Presbyterian in United States of America, English Lutheran, and Reformed Jewish. It is to be noted that no school fund is used for this

*The Colorado plan and the North Dakota plan are described in the article by Prof. F. C. Ensign; the Kansas plan by Supt. H. B. Wilson, both in this issue. See also Bibliography in this issue for other references.

†Send to the State Sunday School Association of Colorado, 312 Seventeenth Street, Denver, for particulars of the Colorado plan.

purpose and no instruction is given in the public school, nor are school teachers employed. The system, however, does involve certain definite provisions on the part of the church, and demands trained teachers in every church.*

(d) *The Wenner Plan.* The Wenner plan is described by Dr. George U. Wenner in his book "Religious Education and the Public Schools." It provides for excusing all students one half-day per week, and allowing them to go to their respective churches for instruction. This plan proposes an adaptation of the European system to American conditions.

(e) *Various plans* are described in "Bible in School Plan," by Wilbur F. Crafts, including those mentioned above. He especially advocates the reading of the Bible and Bible lessons at the opening of school, and calls attention to the New Zealand plans. Several other valuable experiments are being tried. Austin, Tex., is working in affiliation with the State University on what is approximately the Colorado plan. Des Moines, Iowa, is experimenting with the Gary plan. Several cities in Indiana are making similar experiments.

3. *Credit for week-day work has been proposed.*

The North Dakota plan and the Colorado plan give credit for work accomplished by high-school students. Here care must be exercised that the state does not secure the right to determine the *content* of the curriculum. It may establish standards as to its academic character, but it ought to be ready to accept any work in any faith or doctrine provided it be of equal grade in requirements of study. The doctrines, interpretations, and precise content of the curriculum must be the responsibility of the churches.

In the elementary grade credit must be based entirely on the theory, established in fact, that the child is doing in the church school work equivalent in time and study to that which he would be doing in the school. Mr. Wirt, of Gary, goes even further, and says that "if the community is willing that the child should spend so much time in the church schools, it is no business of the school what it shall study there." There should be no thought of tests or examinations in the church school, for they are out of place in elementary work. The utmost care should be exercised to grade the work of instruction, the conditions of study, the classrooms, apparatus, and discipline at least fully up to the

*Experiments similar to the Gary plan are being tried in Grand Rapids, Mich.; Spokane, Wash.; Birmingham, Ala.; Des Moines, Iowa; and New York City, the latter being described in the article by Miss Dora W. Davis.

standards in the public schools. Then the scheme of credit would simply be that no child should be retarded or conditioned on account of time necessarily taken in attending the church day school for the periods agreed upon with the school board.

4. *It has been proposed to enlarge the church's course of instruction in religion.*

Week-day instruction affords opportunity to complement, not to duplicate, the work of the church school on Sunday. If the child can have three periods of work in religion each week instead of one, it will be possible to arrange a fairly complete curriculum of religious instruction, something at present not yet provided in the United States.

In addition to the best work now offered in the Bible, the curriculum ought to include Christian teaching or doctrine, conduct or right living, the church — its history and present work, forms of religious activity in social relations, organization and service, modern religious literature in hymns, poems, and prose.

For convenience at present, it might be wise to consider the school on Sunday as devoted, for the lower grades at least, to the Bible, using the graded lessons already provided, and leaving graded instruction in doctrines, duties, and church history to the day school. But steps should be taken at once to arrange a fairly complete curriculum of religion for all churches able in any way to provide week-day instruction. This must be based strictly on the child's developing life and its needs.

IV. CONDITIONS OF SUCCESSFUL WORK

1. *Plant.* A room designed and arranged as a classroom with tables, suitable seats, blackboards, and apparatus is necessary. This room must be hygienically, not ecclesiastically, lighted and ventilated.

Ample room and specially designed seats and tables for all pupils. The church may well set an example to many public schools.

2. *Instruction.* The teacher should be especially trained. Few pastors can do this work, because it demands an exclusive devotion to a precise schedule, which they cannot give. In churches having two hundred children in the elementary school it is only common-sense provision for their future religious usefulness and for their present religious development to provide a leader, an educator, devoting himself exclusively to them.

There need be no serious difficulty in co-operating with other churches, so that one teacher serves more than one church. The points of difference may, if necessary, be taught in the separate Sunday schools.

3. *Plan.* It will not be worth while to withdraw children from the public schools unless certain definite results are to be achieved which could not be reached in any other way. We must be sure that there are specific and worth-while things to be taught, disciplines to be covered, in order to secure definite educational results. We must be as clear at least as other educators as to the purpose of this school.

4. *Schedule.* Before asking for time from the public-school program, it would be wise to make certain whether the present actual needs may be met by some other arrangement. Is it not possible to find more time for instruction either on Sunday or on other days of the week? Saturday may be available for organized and directed play and social service.

V. RECOMMENDATIONS

1. A more serious study to provide an adequate program of religious education for the young in the time now available, especially on Sunday morning. No demand should be made for the use of public-school time until we make adequate use of the time now available.

2. The raising of educational work of the church to the point of efficiency where we can claim the right of credits and academic recognition.

3. Plan to secure community unity of action on:

(a) A thorough survey of the needs.

(b) A program of work in religious education.

4. Better physical equipment for educational work in the church.

5. Secure the employment of professionally trained directors:

(a) Either for a local church or (b) for a group of churches.

6. Prepare for week-day instruction special courses of study and plans of co-ordinated activity of service. This gives the opportunity for the much-needed work in history, doctrine, conduct, church relations, and general religious ideas.

7. Develop the vacation Bible school plan. This affords opportunity to experiment in week-day religious instruction.

8. Become acquainted with the work of the public school.

SUGGESTIONS ON COURSES OF STUDY

The following suggestions are put forth tentatively at this time when no regular curriculum is organized for the week-day instruction, in the hope that they will furnish the basis for further study and work. The curriculum is predicated on the general theory that adequate instruction in biblical literature and biblical history will be given in the school meeting Sundays.

Grade 1. Memorizing hymns, brief passages of Scripture, and prayers.

Teaching by stories, principally, right attitude toward family, friends, school, etc.

Grade 2. Memorizing selected passages and hymns with training in worship.

Stories of heroes of religion since the close of the N. T.
Further training in forms of service in community and church.

Grade 3. Continued memorizing.

Modern religious history.

Ideas of God and religious conceptions.

Grade 4. Further training in worship and teaching of Christian conduct.

The story of the church.

Grade 5. The church and our relation to it.

Training in worship.

The life of Jesus and its meaning to-day.

Directed Christian service.

Grade 6. What it means to belong to the church.

The social duties in the light of Christianity.

Introduction to modern religious literature.

Grade 7. The story of the Bible in history.

Further studies in modern religious literature, especially poetry, worship, social duties.

Grade 8. Modern religious literature.

The church at work to-day.

Young people's organizations in general.

Grade 1. High School. The Bible as literature.

Early church history.

Conduct and life.

Grade 2. The medieval church.

Methods of Christian service.

Christian citizenship at work.

- Grade 3. Modern church history.
Social problems.
- Grade 4. The present-day church at work in the world.
Ethical problems.

SUGGESTIONS AS TO ORGANIZATION

It is possible to provide for the twelve grades of elementary and high school during the five days of the week so as to have only one grade at a time, as follows:

In churches or communities where the number of pupils in any one grade would not exceed twenty-five, the school week can be divided into twelve or twenty-four class periods, each grade appearing in one of the same once or twice a week.

Where the number of children in any one grade would exceed twenty-five it is better to organize, so as to have smaller classes. The school week can then be divided into twenty-four periods, five hours of each day except Friday, four hours on Friday, and, for example, one half the pupils in Grade I would take the first hour, and the other half of the pupils in this Grade I would take the second hour.

This plan would require only one teacher at a time on any one day. It may be difficult to find one teacher who could take all the children of a church between the ages of six to nine on Monday and those fifteen to seventeen on Friday, but a trained teacher could do this much better than could a group of amateurs.

The simple fact ought to be recognized that almost all the teaching in the so-called "evangelical" group in any community could be done by a teacher in one church as well as by a teacher in another. The distinctive teachings which separate the churches could be left to the Sunday school, the one week-day period would be sufficiently occupied if devoted to the knowledge upon which all in the group are agreed.

VI. FURTHER INTERESTS OF THE CHURCH IN PUBLIC EDUCATION

While we agree that the public school cannot teach religion, we ought to insist that it shall count for moral character.

Any discussion of the school problem ought to be based on real knowledge of the facts. Pastors know altogether too little of the inside of these schools. They should visit the schools. As social leaders they are responsible for conditions in the schools.

They will find teachers willing co-operators in any reasonable enterprise.

The churches ought to encourage the formation of parent-teacher associations or clubs.

It is possible to organize in any community what might be called "A Council of Moral and Religious Education." This holds, in a voluntary capacity, the same relation to the moral welfare of the young as a village or city council holds to civic affairs. It should consist of all pastors, public-school officers and teachers, Sunday-school superintendents and teachers, librarians, Young Men's Christian Association and Young Women's Christian Association employed officers, social workers, leaders in women's clubs, etc. It would lead in the study and organization of community plans for week-day instruction in religion.

HIGH-SCHOOL CREDITS FOR BIBLE STUDY IN KANSAS

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Superintendent of Schools, Topeka, Kansas

While there may be other sporadic attempts to stimulate the study of the Bible by determining school standing in part upon the basis of such study, at this time there are but three plans which have been put adequately before the country in printed form. Many plans are extant for the promotion of Bible reading in the schools and for the encouragement of some type of religious instruction in the schools. This discussion, however, is confined to a statement of the practice which has sprung up in the giving of credit toward graduation from high school for Bible study work done outside of the school, no attempt being made to discuss plans for Bible reading or general religious instruction.

That the interest in these plans is extending throughout the United States is evident in many ways. In January, 1914, the Indiana State Board of Education officially adopted a plan based upon the North Dakota and Colorado plans, allowing school boards to give high-school credit for outside study of the Bible. Similar action was taken in the state of Washington. The State Sunday School Associations in the following states are

reported to be working for the adoption of corresponding plans: Alabama, California, Connecticut, Kansas, Michigan, Mississippi, Nevada, and Texas. So far as I have been able to learn, these plans in actual operation have met with no insurmountable obstacles which have been raised by any denominational or legal interest. At the session of the Kansas State Teachers' Association in the fall of 1914 the following resolution was passed: "We wish to commend the giving of high-school credit for the study of the Bible outside of the school under competent teachers; and to promote and standardize such work, we recommend the appointment of a committee of five from this association." Recently this committee was appointed, and their plans are well under way.

It may be of service to those who wish information in regard to the details of administering Bible study for credit with high-school students, to have the following statement, which I quote from the circular issued to the Topeka, Kansas, high-school students, explaining to them how they take Bible study work which will lead to credit.

"Credit toward graduation from High School will be allowed for Bible study under the following conditions:

"1. The work offered for credit must have been taken either in the Bible study course offered by the Topeka Training School for Sunday School Workers, or with an approved teacher working in some Sunday school, or in the Young Women's Christian Association or the Young Men's Christian Association. Work successfully carried on in either of the courses announced upon pages 15 and 16 of the catalogue for 1914-1915 of the Topeka Training School for Sunday School Workers may be offered for credit. Other alternate equivalent courses, if such are proposed, will be considered, but thus far only those announced in the Training School catalogue have been suggested.

"The Executive Committee of the Topeka Training School for Sunday School Workers will pass upon the qualifications of teachers who may be assigned to teach Bible study courses which are intended to qualify high-school students to offer the same for credit. The teachers of these Bible study classes shall conform approximately to the recognized standard for high-school teachers, namely: 'Minimum scholastic attainment of high-school teachers shall be equivalent to graduation from a college belonging to the North Central Association of Colleges and Secondary Schools.'

"2. Only pupils eligible to membership in the high school should be enrolled in these Bible-study classes. Such pupils should conform to the high-school standards concerning attendance, deportment, general attitude, and character of work done. Any high-school student wishing to offer Bible study work which he has done for credit toward graduation shall file a certificate (blanks will be provided for this purpose and may be secured of the high-school principal) signed by the teacher with whom he has done this work, indicating the number and length of the lessons taken and the amount of time required in the preparation of each lesson and such other information as may be asked. This statement shall also evidence the scope of the work covered in the time certified. This certificate shall be countersigned by the superintendent of the Sunday school in which the instruction is given and also by the pastor of the church.

"3. Upon the basis of the work covered by those asking for credit, an examination will be arranged, the same to be conducted by a disinterested, competent student of the Bible, by which to test the thoroughness of the student's mastery of the work offered for credit. Only those students will be admitted to the examination whose signed credentials, notebooks, and other evidences required are such as would entitle them to credit, provided the examination is successfully passed. It is estimated that the courses outlined in the catalogue referred to above would require a semester and a half of work in a high school, the classes meeting daily for a total of one hundred and thirty-five days. Such work in other subjects in high school would entitle the student carrying it successfully, to one and one-half credits toward graduation. This amount of credit will be given to students carrying these courses satisfactorily as specified. Since such classes will meet normally but once per week, three years will be required to complete this course in Bible study. Students carrying these courses should present their credentials for credit on Tuesday of the last week the high school is in session. Only those students who present evidence of sufficient work to entitle them to a half-credit should ask for credit. No student whose record does not show that he has been in attendance upon at least forty class recitations need present any credentials for credit.

"4. The following standards should be observed by teachers giving this course in Bible study:

- (1) A classroom where uninterrupted, thoughtful teaching may be expected must be provided.

- (2) The recitation hour must be forty to forty-five minutes in length.
- (3) The room should be properly lighted, heated, and ventilated, and should be equipped with a blackboard.
- (4) The student should have access to the following reference books, or their equivalent:
 Hastings' One-Volume Bible Dictionary (\$5.00)
 Standard Bible Dictionary, published by Funk & Wagnalls; Authors, Jacobus, Nourse, and Zenos (\$6.00)
 Young's Analytical Concordance (\$5.00)
 History of the Hebrews, by Frank K. Sanders (\$1.25)
 Ottley's Short History of the Hebrew People (\$1.25)
 Holy Land in Geography, by MacCowan (50c).
- (5) They should also have the use of Kent & Madsen's Historical Maps for Bible Classes, or the equivalent of the same (with metal tripod and eight maps. This may be purchased of the Methodist Book Concern for \$5.00.)
- (6) It is suggested that each student use the following 5½"x8" maps in his notebook work. (The same may be had at 12 cents per dozen or 2 cents per map, of the Methodist Book Concern.)
 Ancient World
 Journeyings of Children of Israel
 Canaan as Divided among Twelve Tribes
 Kingdoms of Israel and Judah
 Empire of David and Solomon
 Journeyings of Jesus in the Holy Land
 Journeyings of St. Paul
 Jerusalem in the Time of the Gospels
 Outline Map of Palestine."

At this time, eight different teachers in Topeka are conducting courses in Bible study for high-school students leading to high school credit toward graduation. Something over one hundred students are enrolled with these teachers. By resolution of the Board of Education, high-school students may receive not to exceed a total of three credits toward graduation for work done outside of the high school. Not more than two of these credits may be in any one subject. Heretofore Catholic students entering the high school, who have been students in the Catholic high school where religious instruction is a part of their daily lessons, have been unable to receive any credit toward graduation for the work done in the courses in religion. It will now be

possible to recognize the credits brought by these students just as the credits brought in other subjects are recognized. The priests are also taking steps to provide courses in Bible study and in other phases of religious instruction for the Catholic high-school students who attend the public high school.

It seems rather clear that any community which is interested in the serious instruction of its children in the Bible may find sufficient suggestions in the plans above reported to enable it to establish such instruction. The woeful ignorance of most high-school students with reference to the history and literature of the Bible should certainly arouse us to an interest in providing ways to supplant this ignorance with reliable information.

THE UNIVERSITY AND RELIGIOUS LIFE*

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American colleges and universities have not solved fully the problem of their relations to the moral and spiritual life of their students, of the right balance between the things that make for the higher and truer values in life and those that make for the utilitarian and materialistic side. They must learn that education alone can not solve all of our problems, that a sound religious and moral life is fundamental to a nation. They have failed to perceive as they should, that for institutions either officially or unofficially through their spirit and discipline to set themselves against the rising tide which demands a higher standard of personal life and conduct, a greater freedom from the vices of college men, is to endanger all higher education, for our institutions of learning must be leaders in the strong social and moral movements that make for the betterment of the race. If they can not be leaders in the moral and spiritual life of men, they have lost their strongest claim to support.

On the other hand, the American public has to learn that it must not expect the impossible from its schools. If the American people are seriously disappointed in the public school system as a whole they are themselves to blame, for they have expected the impossible, have thrown the solution of the moral and religious problems that ought to be taken care of in the home almost

* From an address before the National Council of Education at the Oakland Meeting of the National Education Association. Reprinted, by permission, from *School and Society*.

entirely upon the school and college and often have expected the school and the college to become the only active public agencies in the fight against narcotics and alcohol, in the development of a sound physical hygiene, in the destruction of vice. Whether this transfer of responsibility from the home and the community organized in its political capacity to the school has led to fortunate results may well be doubted, and it is not too much to say that the public conscience of the whole country must be aroused in favor of movements that will compel the community, the home and church to fulfill their responsibilities and duties.

American universities must have a revival of true religious and spiritual ideals. The war has shown that culture as the sole foundation for civilization is a failure. The crumbling walls of the University of Louvain and the awful scenes upon the battlefields of Marne and Aisne and Galicia testify to that. Our civilization is a failure and culture counts for nothing if its flower must be the production of great fleets and armies, and the establishment forever of militarism as the guiding principle in civilization. Our civilization if it is to stand the awful shock of this war must go deeper than culture. It must go deeper also than purely formal religion. That, too, the war has shown to be a failure. It must go as deep as the real unity of the race and the real brotherhood of man. Universities and colleges have not done their full duty in maintaining and extending sound spiritual life and American universities in the present crisis will not do the work so necessary for the next generation unless they shall humble themselves in spirit and purge themselves of whatever interferes with the development of the highest and purest intellectual and spiritual life. The intellectual and spiritual burden of the world must in some large measure fall upon America and its institutions. It must be our task, so far as lies within our power, to help the nations withstand the tremendous shock that war is giving to western civilization.

THE CHURCH IN CO-OPERATION WITH THE HOME

MILTON S. LITTLEFIELD, PH., D.

Congregational Sunday School and Publishing Society

The home and the church are agencies of religious education. Their effective co-operation is a matter of the profoundest importance. The church has recognized the ministry of teaching as a

part of the great commission and has expended time and effort and gold in fulfillment of her trust. But the church is now bearing burdens which the home should share.

Our work seems to be arranged on the principle of not holding parents responsible for children's religious education and moral training. The attitude of the home toward religious education in many cases is either neutral or positively inimical; in most cases it is that of helpless reliance. Theoretically and practically, the home is inexcusably defective as an educational agency.

Two tendencies very largely account for the decline of religious instruction in the home; the socializing of life, and the development of the science of education.

1. *The socializing of life* has multiplied the relationships of the home. The home is no longer the center of business and increasingly ceases to be the center of labor. It provides less occupation and less opportunity for co-operation. The state recognizes increasingly the necessity of supervising family life. The law takes cognizance of the needs and rights of the child and where the home is not able to do what it should for the children, the state steps in and takes the place of father and mother. The safeguarding of the family relationships, pure food laws, child labor laws, and the manifold efforts of the state to protect the rights of childhood, profoundly needful as these things are, have minimized the co-operative importance of the home.

2. *The development of the science of education* has relegated to educational agencies the tasks once assumed by the home. Education has taken its place among the sciences and we naturally look to specialists for training along general educational lines. The step is easy to rely upon other specialists for training along religious lines. The confidence that the church has in itself is matched by the amazing reliance placed in it by the home. But we have gone to perilous extremes. We have almost reached the point where, to an American boy, the home is a place to sleep, usually, and to eat two meals a day. His education and his discipline are referred to the day school teachers; his religious training to the Sunday-school teachers; his recreation to the Y. M. C. A.; so much so that the recognized work of those who are to direct the boy's life is to foster the agencies that take the boy away from home. We do not even ask our children to go to church and when they do, they may or may not sit in the family pew. The home has very largely ceased to be what it was once, the unifying sanctuary.

The conditions outline for us a threefold program; First, of the home for itself; second, of the home for the church; third, of the church for the home.

1. Of the home for itself.

(1) The home must understand its own nature. The place of the home in religious education is central and fundamental. The prophets of the Christian faith have no more urgent duty than to summon parents who are in peril of abdicating their parenthood, to a new understanding of that for which God has made them parents. Fathers and mothers are not men and women who have brought children into the world. They are parents with a home to maintain. The home is the unit in the social order.

The hackneyed statement, ascribed to one of the popes, that, if he could have the children up to seven years of age, he did not care what became of them, may not have been uttered, but if it was, like so many generalizations, it is too epigrammatic to be true. With all that the priest can do, he is not at the center of the child's life. There is an Arab proverb which says, "God could not go everywhere so he made mothers." In the beginning God placed the chief responsibility for training in the hands of parents. "If the groves were God's first temples, parents were God's first priests." The father is the divinely appointed priest.

All the moral qualities of which the individual is capable are derived originally from the family. The home is chargeable with the religious experiences of its members. The purpose of the home is to make possible a normal religious experience by providing the fitting and favorable environment. The whole moral fabric has for its groundwork the setting of the life. The occasions of vice, causes if you please, must be traced back of the individual will to the environment which called them forth, to the influences which trained or perverted the will, nourished or poisoned the spirit.

(2) The home must organize its life. The proper organizing of the family as a community is the all essential element in religious education. The primary educational fact is the contact of the child with the life of the family. The child's sense of dependence upon his parents is a religious impulse in its earliest stage. His first conscious thinking makes of his parents the ideal beings who can supply every need. The family is the moral universe. But quickly the child's needs outrun the supply and he

realizes that there is One above him, like his father, yet stronger than his father, upon whom his father himself depends. So the child's demands, reaching out into the home and beyond, give to him the idea of God.

In the social life of the home we shall find the elements of religious education. The family life is a true community life. We develop one group consciousness after another. First, that of the family, then, in ever widening concentric circles, that of the play group, the school group, the work group, and finally, that of a group bound together by loyalty to some great cause, supremely, the cause of the Christ. The consciousness of the family as the primary group is a constant central factor.

Through the perfection of our relationships we develop our lives. We begin as social beings, we do not achieve society. Rather we achieve personality through the perfection of our group relationships. Cooley, in his "Group Organization," says, "In so far as one identifies himself with a whole, loyalty to that whole is loyalty to himself; it is self-realization, something in which one cannot fail without losing self-respect."

Group life is a training school for the fundamental virtues. Loyalty, honor, fairness, fidelity, are all social virtues. The group life, and supremely, the home life, teach the art of co-operation, the necessity of sacrifices, the joy of responsibility, the greatness of sharing the common life, the supremacy of law over the individual will.

The family must reduce its life to such simplicity that there may be time for a proper balance of interests. It must furnish occupations upon which to concentrate attention and give an outlet for the energies of each member.

RELIGION IN THE FAMILY

The family must give expression to the religious life through positive acts of devotion and through church attendance. Family worship and Bible-reading must be re-established. The monstrous idea that religion is optional in life and that children must be trained in the formation of all other habits than religious habits which, forsooth, must be left voluntary, must be held up to the withering scorn which it deserves. But religious education in the home will be largely indirect. It will be gained by the atmosphere the home creates. It will be a by-product of the daily home talk upon the problems that arise and of daily guidance and discipline.

II. Of the home for the church.

The home will reinforce the work of the school. It is true that education is becoming a science. The work of the home is therefore that of co-operation and of friendly alliance with the school. The home must see to it that the rules of the school are obeyed, its homework done, its discipline sustained. The work of the Sunday school must be invested with the same dignity that clothes the day schools.

III. Of the church for the home.

The home is at once the source and the objective point of educational and moral effort, and the redemption of the home is the first requisite for the redemption of the individual.

A society in which there is no religious family will never be made religious by the Sunday school, revival meetings, conventions, and churches. A meeting house religion is a very poor substitute for a dwelling house religion. The great task before us now is to make the family what Jesus made it, the symbol of the Kingdom of God, and the basis for instruction upon the character of God, and the nature of the religious life.

It is true that parents do not know how to give religious training. Here the church steps in as an ally. The real function of the church is to be supplemental to, but not a substitute for, the influence of the home. Each has its function, the church and the home. Each must co-operate with the other and reinforce the work of the other. Hitherto, the work has been one-sided. The Sunday school has looked upon the home merely as a recruiting ground. It has organized cradle rolls to bring new pupils into the school. It has organized the home department for the purpose of bringing itself into the homes. But the Sunday school can never be what it should be until the recognition of the supremacy of the home is absolute.

THE HOME PREPARING FOR RELIGIOUS EDUCATION

Our next task is to encourage the home to a study of the problems of religious education to the end that it may be an effective force and not a neutral to be convinced or an enemy to be conquered by the educational forces who are dedicating their best to childhood. There are many specific subjects on which the church can instruct parents. If a mother is alarmed at

savagery in a boy of nine, or a father is complacent over vice on the ground that it is a mere sowing of wild oats, there are things these parents need to know and I do not know of an agency better fitted to teach them than the church. Regular meetings may be held to inform the parents of what is being done for the pupils. If the home is to co-operate with the school, means of co-operation must be supplied.

The suggestion has been made that with each grade of the new Graded Lessons instructions to parents be given as to how the work of teaching can be supplemented; for younger pupils, forms of play, stories which will deepen the impressions made, can be indicated. For the older pupils suggestions for reading which will carry out the ideas of the lessons, and form a background for them, can be given.

In some way the church must inspire and train parents to take up the work they have neglected. Herbert Spencer long ago criticized our educational system for providing no training for parenthood — the most important function that man has to fulfil. To-day the conditions are the same but there are signs of a new awakening. The suggestion for a parents' department has been strongly made in many quarters, and the Sunday school faces with joy the challenge of a new work.

A SCHOOL CHURCH AT AN ACADEMY

M. W. STACKPOLE

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The religious activities of students have been likened to a stream which diverges from the main stream of church life. It is important that this side stream should again be turned into the main current, that it should, indeed, be kept in as close connection as possible with the main current.

At Phillips Academy, Andover, we are definitely committed to the policy of school services on Sunday. The undergraduates and members of the faculty, with their families, occupy the entire floor of the chapel. The school minister has charge of these services and preaches at somewhat more than half of them, while visiting clergymen preach on remaining Sundays.

The plan for a School church grew out of an unusual situation and was the result of prolonged consideration. There had

formerly been a church connected with Andover Theological Seminary. After the removal of the theological seminary, it was found that many members of the academy faculty had never brought their letters to the seminary church, and that most of the permanent members of the school community would be left without a church home or church responsibilities. It was recognized also that an academy church which should include the students in its membership might be a means of keeping up church loyalty on their part during school years. A proof of the attitude of many students was given in the response to a very broad invitation to several school communion services before the actual organization of the church.

Two years and a half ago the Church of Christ in Phillips Academy was definitely organized upon the following principles:

First: Students were to share in the offices and responsibilities. The faculty families and the students were thus to be brought into closer relationship on a religious basis.

Second: The church was to welcome members from any Christian denomination. Its only creed should be discipleship to Christ and "the purpose to do the will of God as revealed through Him." It was thus to be undenominational in character. It has not sought connection with any other religious bodies, nor recognition by them.

Third: It was to be so organized as not in any way to interfere with or duplicate the existing Christian Association in the school, but it was to be so related to that society as to promote effective co-operation.

Fourth: The women of the church, through an appropriate organization, were to conduct the Sunday school, mission meetings, and charitable activities, and promote social fellowship.

Fifth: There was to be provision for temporary membership on the part of students bringing special certificates from their home churches. These temporary members were to be received into the fellowship of this church for their student days, without severing connections with their home churches.

Sixth: Provision was made for admission, as associate members, of those who were willing to accept the teachings of Christ as the best guide of life. These associate members share all the privileges of the church, including attendance at Communion but they are not eligible to office.

The articles of the church provide that members shall be received by rising with the other members and assenting to a

simple declaration of loyalty to Christ and of desire to enter into the fellowship of the Academy church.

At the first Communion Service twenty-four members of the faculty or members of their families united with the church by letter, six members of the faculty group presented certificates for temporary membership, and three members of the faculty group joined by declaration of Christian purpose. From the student body, one brought a full letter, sixty-two brought certificates for temporary membership, and eighteen joined by declaration of Christian purpose.

The main features in the organization of the church are as follows: The school minister serves as pastor; the clerk and treasurer are chosen from the faculty; four deacons are chosen annually from the faculty group, each to serve for not more than two years successively; four students are chosen by the student members from the senior class to act as student deacons, and two others are thus chosen from the middle class. Thus at Communion Services both teachers and students serve as deacons. The standing committee consists of the officers and deacons of the church, two women, and the officers and committee chairmen of the Christian Association, if they are members of the church. This committee receives new members, grants dismissals and in general attends to all the affairs of the church. In the meetings of this committee students and members of the faculty listen to reports and enter into discussions relating to the services and the religious and moral interests of the school community. Students and teachers thus recognize a common responsibility, and their contact in this committee is helpful on both sides.

Toward the close of the school year an annual meeting of the church is held, at which reports are presented not only upon the condition of the church itself, but upon the women's work and upon all Christian activities in the school. Students are thus brought into touch with church affairs, while the older members are given a clearer knowledge of what the students are doing in Christian work.

Five Communion Services are held each year, two in the autumn term, one in the winter term, and two in the spring term. There are thus Communion Services near the beginning and near the close of each school year.

At the beginning of each school year, the organization of the church is explained to the student body, and the students

are invited to bring certificates from their home churches or to join the church by declaration of Christian purpose. In the former case, they are given cards to be filled out by their pastors. These cards present a brief explanation of our church plan. In the latter case, cards containing a declaration of loyalty to Christ are put into the students' hands for signature. We have not brought pressure to bear upon the students in this matter.

During the past three school years, thirty-eight have joined the church from the faculty, one hundred and thirty students have brought letters or certificates, forty-two have made declarations of Christian purpose, and nine have become associate members. At the close of the past school year there were one hundred and twenty-one members. Twenty-three of these, however, were members who had joined a church for the first time with us, and, though they had left school, had not yet taken up church membership elsewhere. Of the ninety-eight resident members, thirty-three were members of the faculty group, and sixty-five belonged to the student body. In this latter number fifty were temporary members. About thirty of these student members will not return next autumn.

The faculty group at Andover consists of about seventy-five persons, while the student body varies from five hundred to five hundred and seventy-five. Not as many students have joined the church during the past two years as joined it the year it was organized. So far as the students are concerned, the membership changes greatly from year to year. It will not be easy to follow up those who have here joined the church for the first time, but of course they will be urged to ally themselves with the churches in the communities to which they go.

In several ways, of course, this church is not normal. Some may ask, Is it a church at all? The Sunday morning service is not a "school exercise" but is made as reverent, as rich, and as dignified as possible. The members of the faculty and their families occupy seats in the center of the chapel. For the boys, then, the service is not very different from a Sunday morning service at home.

Members of the church do not have the usual financial responsibilities, as these are borne by the Academy. The students carry on their own aggressive Christian activities under the auspices of the Christian Association. This society conducts a weekly voluntary meeting for the students.

What then are some of the advantages of such an organization?

First: It keeps up a sense of church relationship and responsibility on the part of the members from the faculty families. Such a church has a distinct mission for the faculty group — people who naturally attend the school services.

Second: The church helps to bring home to the members of the faculty group their religious responsibility toward the boys. They have an opportunity to welcome them into the church family. A special interest in these boys is thus invited.

Third: To students already church members, the church affords an opportunity publicly to declare themselves, to renew and to confirm their vows. During school days then the fact of their church connection is thus kept before them. It is our hope then that school life will not estrange them from the home church, but will rather nurture that relationship.

Fourth: This church offers to those boys not already church members an opportunity at a peculiarly favorable time to enlist for life with our Lord's organized followers and servants. We make the first step an easy and simple one; we hope, of course, that it will be a real and permanent decision. To those who have joined by declaration of purpose we shall grant letters of dismissal when requested. Associate members are not entitled to these letters. Their membership ceases when they leave the school, though it is our purpose to keep a list of their names and addresses.

Fifth: We believe that our church gives to the boys an object lesson in essential Christian unity both in faith and worship.

Sixth: In receiving as full members those who still retain their membership at home, we recognize the principle that church membership is not a local matter, but that we all belong to the Church Universal.

Our School Church is still an experiment. Some of the boys do not take their connection with it with sufficient seriousness. Those who join the church for the first time need careful preparation. It is significant, however, that so many of our boys should have come forward, practically of their own accord, to join the School Church. Indeed, we have been gratified by the hearty support of faculty and students, and by pastors of the home churches.

In other schools the problem must, of course, be met in ways that suit their own circumstances, but, I believe that a student church appeals to schoolboys, and that it helps at least a little to keep them good church members, or commends to them the Universal Church of Christ, and encourages them to enter it.

THE METHODS FORUM

PLANS THAT WORK

BRICK CHURCH, ROCHESTER, NEW YORK

Within two blocks of the business heart of Rochester, one of the most thriving and enterprising cities of the East, stands Brick Church, lifting its sturdy square tower surmounted by a massive cross, gleaming at night with electric lights, a sign to all that this down-town church has not forsaken the needs of those who congregate in this busy center.

It is a church of sturdy principles by which it abides with true conservatism, "holding fast the things that are good." Evidence of this spirit may be found in its long pastorates, Rev. William Rivers Taylor, D.D., being now in his twenty-eighth year. His predecessor, the revered Dr. Shaw, served the church for forty-seven years.

But while conservative and not given to whimsical changes, Brick Church also observes the apostolic injunction to "prove all things" in the desire to meet the changing needs of humanity and minister to them. Seventeen years ago there stood on the lot adjoining the church what had been one of the fine old residences of the city. The property was bought by the trustees in order to protect themselves from undesirable neighbors, but this comparatively negative motive immediately gave way to the desire to make use of their new acquisition in ways that should serve the community. This led to the establishment of the Brick Church Institute which has been maintained ever since as a center where thousands of boys and girls and young people have found recreation, useful training, and inspiration for the practical demands of life.

The work attracted the attention of Mr. Henry A. Strong, one of the leading men of Rochester, who gave the money needed to erect a modern, well-equipped building, four stories high, and containing gymnasium, swimming pool, club rooms, rooms for carpentry, basketry, billiards, bowling, and dormitories for the accommodation of eighty men. The church responded to Mr. Strong's generous challenge by giving the money necessary for the equipment of the building, and it now stands, to quote the inscription on the bronze tablet in the lobby, "a gift to the people of Brick Church and their neighbors."

A brief survey of some of the features of work carried on, may

serve to show how well the spirit of the gift has been maintained. The Directors of the Institute have kept in mind that the true purpose of their work is to afford to the church a wider field for service to any and all whom it may be their duty and privilege to serve, and the superintendent of the Institute, Mr. Herbert W. Gates, has tried to make this the motive of all the Institute work.

The Sunday school, with more than 1200 members, is fully graded, and ever on the alert for the best in modern methods to make its religious educational work more effective. Besides the features familiar to most modern schools, there are two which have found great success and which may be worth special mention. The Children's Church League was established about three years ago, with the purpose of encouraging more regular church attendance on the part of the children. The children who join, with the approval of their parents, give their promise to keep the three rules of the League: (1) to attend church regularly, (2) to be reverent and attentive in their attitude, and (3) to cultivate the habit of Bible reading and study. They come to church with their parents and, just before the sermon, retire to another room where they have Bible stories, stereopticon talks on missionary or other appropriate themes. The attendance of children at the morning service has increased from a number so small as to be hardly discernible, to an average of about one hundred or more.

Another feature of more recent development is the Boys' Sunday-school Council, composed of representatives from each organized class of boys of twelve years of age or over. This council meets monthly, has regular committees on Bible study, social activities, and athletic sports. They are proving themselves a very noticeable factor in the promotion of real interest and active work among the boys of the school.

The Wednesday evening study groups form another interesting feature in the work of this church. Every Wednesday for twenty weeks during the fall and winter season, a hundred or more gather for supper at 6:30. At 7 o'clock this company resolves itself into study groups which pursue various topics. Bible study, literature, appreciation of sacred music, missions, child study and other topics for teacher-training have been included in the program.

The gymnasium and swimming pool are under the supervision of Mr. W. A. McKinney, an Oberlin graduate and expert director

of boys' work and physical training. The games, sports, athletic and swimming meets are all planned and carried out with a view to their direct educational value, and many results have been achieved which amply demonstrate their efficacy.

Every evening the Institute building is a scene of varied and interested activity. The boys' clubs have proven a source of inspiration and higher ideals for hundreds of boys whose ordinary environment is that of the street. Here they find not only recreation and the gospel of cleanliness of body and mind, but training in many useful arts that make them more useful and self-reliant men in the future. The girls' club was founded three years ago and has already established itself as one of the most important and efficient agencies in the city, through which working girls may find social and educational advantages. The development in many cases from lives, frivolous, idle, amusement-seeking, to womanliness and thoughtfulness for others has been little short of marvelous.

For six weeks during the summer a vacation school is held for the children of the community. A large part of the children in this school are Italians. Here, as indeed in all the Institute work, the children are received without distinction as to creed or condition. The school is divided into three sections; kindergarten, older boys and older girls.

Regular kindergarten work for the little ones, sewing, cooking, basketry, etc., for the girls, and carpentry and other forms of vocational work for the boys are carried on under a corps of eight employed teachers and about twenty volunteers. The attendance during the past summer was over four thousand. Each group has a weekly outing with games and nature study, a light luncheon is served each day, and the end of the term finds them all improved in health and in habits of personal usefulness and cleanliness. Thoughtfulness for others is emphasized, the children bringing gifts of pennies to be used, not for the school, but for some outside charity selected by themselves. This year they gave ten dollars to the Infants Summer Hospital. In addition to this, the older girls made scrap books and dressed dolls for the little ones of the Orphan Asylum. These gifts were carried to the children for whom they had been prepared, by the girls themselves.

Social recreation has been furnished, under supervision, to large numbers of young people throughout the city. The large hall of the Institute is frequently rented at a moderate rate for

dancing parties, but all who come, from whatever social rank they may be, must conform to certain reasonable but strict rules of conduct. There is no doubt but that this one thing alone has proven a very valuable service during these last few seasons during which there has been so much tendency toward excess along this line.

These are a few snap shots at some of the significant features of a work which is touching almost every phase of the social life of the children and youth, not only of the church and congregation, but the whole city. To the members of Brick Church it is bringing in ever increasing measure a realization of the duty and the joy of service, and is making their Christian experience more concrete and satisfying.

Herbert W. Gates.

A TWO-AND-A-HALF-HOUR SUNDAY-SCHOOL SESSION*

A two-and-a-half-hour Sunday-school session can be best illustrated by describing the plan of work in the First Congregational Sunday School of Providence.

Below the past-graduate class the school is divided into two sections: the Upper School, which meets before the church service; and the Lower School, which meets during that service. The Upper School consists of the Junior Department (grades 5, 6, 7, 8) and the Senior Department (grades 9, 10, 11, 12), while the Lower School contains the Kindergarten and the Primary Department (grades 1, 2, 3, 4). The age of graduation from the Lower to the Upper School is approximately ten, and it is with the children of this age (grade 5) that the experiment of a two-period session has been conducted.

In the first period, grade 5 is divided into three classes, each studying the same lesson under its own teacher. In the second period they unite in one large class for expressional work. Thus the first period is made more formal, occupied with study and worship, and the second is more recreative, filled with illustrative work.

The Upper School, in which the children of grade 5 are the youngest members, meets at a quarter before ten, and for ten or fifteen minutes sings under the direction of a leader, who drills

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them and instructs them in the history of sacred song. After this exercise they are ready for the lesson, a generous half-hour in length. This is the time for the best mental exertion, and their teachers can do more with them then than later. The children are in their most earnest attitude of mind at the close of the lesson, and are ready for their reverent service of worship. For the Upper School the best leader in this service is the man or woman who can quietly and easily command reverent attention, to the exclusion of any other distracting thought or action. It may be the minister only who can do this, or it may be the superintendent or other layman.

At the close of this service the children need a recess. They exercise and drill under the direction of a teacher, while the older members of the Upper School go, when possible, to church, and the pupils of the Lower School assemble for their session.

When the children of grade 5 are recalled from recess they are set at some expressional work in a class-room separated from the Lower School. The children work on their note-books, pasting in a picture to illustrate the lesson of the morning, and on the opposite page writing a Bible quotation or a short composition; or their occupation may be modelling on individual models and maps, or even working together on a large class model to represent some important object connected with the lesson; or it may be a Bible exercise in finding places readily, or learning to read expressively together; or it may be memorizing verses; it may be contests between sides to locate geographical names; it may be the acting out of a vivid and dramatic Bible scene; it may be a review in game form (a "who's who" game is very profitable) or by showing pictures (the child who guesses tells the story); it may be the showing of pictures from Palestine accompanied by an informal story by the teacher, often resulting in calling out equally valuable stories from the children; or, finally, it may be the presentation of preliminary material for the lesson of the next Sunday. All these have been tried; others are here suggested. Once a year the classes might visit another school and report later on the visit. If there are several grades in a two-period Sunday school, each might take turns in attending church — a means of forming the habit of church-attendance. If, for example, children begin at the age of nine to attend a two-and-a-half-hour session, they may attend church in place of the second period, first occasionally, then more frequently, until at the age of thirteen or later they are expected to go every Sunday.

While they attend occasionally they sit together in classes, later they sit with their parents, and their attendance is taken at the church door. Indeed there are many features which the ingenious teacher can introduce to enrich and improve the course. She has the advantage of the larger class in which to teach consideration for others; she can make use of the smaller groups for rivalry in excellence; and she can introduce features not possible with a small number.

At the close of the expressional work the children have been in attendance a full two and a quarter hours. There are still ten minutes before the close of the church service, which coincides with the end of the Lower School period. The children of grade 5 join the little folks in their closing service, where they can also be of assistance. To make this orderly and dignified we have arranged for them a service of marching and standing modelled on the service planned by Miss Helen Pierce of Leominster, in which frequent changes of position result in good conduct and renewed interest. All classes march around the room singing, led by four children, each bearing banners on which are these words:—

true	strong	friend	humble
pure	brave	giving	look up

At the end of the song all join hands in a circle and repeat:—

I will be *true*, for there are those who trust me,
 I will be *pure*, for there are those who care,
 I will be *strong*, for there is much to suffer,
 I will be *brave*, for there is much to dare,
 I will be *friend* to all the poor and friendless,
 I will be *giving* and forget the gift,
 I will be *humble*, for I know my weakness,
 I will *look up* and laugh and love and lift.

After singing and marching again an American flag is given to a fifth child, who holds it in the centre of the room with the four banner-bearers facing from the four sides. The flag is saluted and a stanza of America is sung. Then all join hands and repeat:—

A loving band of children,
 We join in closing prayer;
 We know the Heavenly Father
 Goes with us everywhere.

The Lord watch between me and thee
 When we are absent one from another.

The two-period session of Sunday school is the only remedy which seems practicable to meet the problem of a too short Sunday-school session. In some places experiments have been made of having an additional session on Sunday afternoon, or on a weekday, but the results have been far from satisfactory. We officers and teachers need time,—more than an hour a week,—in order that a larger number of impressions centred around the lesson of the day may be brought home to the children. The school is far from useful unless it can make strong and definite impression on the children—in worship, in service, and in study. It may be that no more time is needed to make the desired impression in worship and in service, but in study it is certainly needed. The expressional period, illustrating and amplifying as it does the lesson of the earlier hour, gives occasion for multiplying impressions. As it happens, the new features introduced in the second session are the more enjoyable to the children, since we remember best what we enjoy most. This fact has definite value.

The two-period plan is not without its disadvantages. A few parents feel that the time is too long. Perhaps it is, for very nervous children. But the average child from nine to twelve might better spend two and a half hours in happy and profitable religious pursuits than half that time playing out of the sight or control of his parents who are in church. Moreover, it seems better to us in Providence to adopt the second period only between November and April, when the weather is not so attractive for excursions and play. With frequent changes of position and a schedule full of variety the children themselves do not find the session irksome, but voluntarily declare their preference for the longer time.

Another disadvantage arises from the need of suitable material: text-books are not written to aid the teacher in conducting expressional work. Still another disadvantage lies in the difficulty to find the right teacher to conduct the extra hour. It will be a challenge to our more thoughtful leaders in religious education to prepare text-books and train teachers for a longer and more advanced lesson-period.

The two-period school is still in its experimental stage. Founded on reasonable principles and meeting an urgent need, the prolonged session bids fair to be adopted and developed until it becomes an essential factor in the conduct of our Sunday schools.

Mary Lawrence.

SOCIAL SERVICE POSSIBILITIES FOR THE FALL AND WINTER *

SPECIAL ACTIVITIES SUITABLE FOR YOUNGER BOYS AND GIRLS

Being friendly to new boys and girls in the community and inviting them to join societies and clubs.

Clearing rubbish from alleys and vacant lots and from along roadsides.

Treating kindly stray dogs and cats.

Entertaining at church, or at clubs, or at homes, groups of children from settlement districts.

Making home-made candies, home-made games, bedroom slippers, fireless cookers, ice boxes, screens, doll houses, tearing bandages, making May baskets, valentines, Christmas stockings, scrap books, kimonas, making temperance scrap books, making booklets, describing city or community historical features, making booklets giving sketches of lives of children's poets, for distribution.

Providing spectacles for children who have eye trouble.

Giving entertainments or reading, speaking, singing, or playing instruments for the entertainment of the inmates of city hospitals, homes of the friendless, city and county infirmaries, homes for incurables, homes for the blind, widows' homes and orphan asylums.

Social Service "Showers"—collecting toys, magazines, games, clothing, pictures, etc., to be distributed to children needing the same.

Taking care of babies and small children to relieve tired mothers.

Wheeling invalid chairs.

Providing crutches and artificial limbs for injured children.

As members of children's choirs—to sing for the entertainment of other children and for institutions having shut-ins.

Distributing church literature from house to house, or at doors of church.

A gift service in December—bringing in miscellaneous gifts to be used for Christmas trees for less fortunate children.

Cutting out puzzles.

Cooking-school girls to bring fruit and sugar to church building or to community house and all together make fruit juices and

* From the *Social Service Review* for October, 1915.

jellies under the supervision of a mother or district housekeeper. Jelly and fruit juice later to be distributed by the makers to individuals needing same.

Garments, books, and games sent to educational institutes in the far West, or in the South where such gifts are needed for work among mountaineers, negroes or pioneers.

Post cards and letters to be written to people who are kept at home.

Making work baskets supplied with needles, thread, yarn, buttons, etc., to be distributed to sailors.

Gathering nuts and popping corn to be shared with hungry children.

During winter season — raising money by self-denial to provide summer outings for children.

Planting bulbs in the fall of the year in preparation for distribution at Christmas and Easter time.

Gathering Christmas trees for settlement houses, institutional homes, and for children in homes not able to afford a Christmas tree. Taking these trees to their destination and helping to plan a program of games and Christmas jollity.

Sending stamped post cards to institutions whose inmates wish to send out greetings to others and can not afford postage.

Decorating Sunday-school rooms or club rooms with suitable pictures, maps, books, etc.

Acting as messenger to homes of absentees from church or Sunday school or other societies — taking this message from pastor, superintendent, teacher, or officer and returning with tidings from absentee, thus making a personal link between Sunday school, church, society, and absentee member.

Serving at church functions in the way of ushering, checking coats and hats, or as guides.

NATURE STUDY CLUBS

Special study of birds. Providing birds' nests, birds' houses, and food and water for birds during inclement weather. Make charts of migrations of birds. Special study of bird preservation.

Tree leagues. Planting trees in communities. Special study about leaves, fruits, nuts and trees in winter, colors of bark, formation of buds and the like.

Study of rocks and various kinds of soil in autumn and winter.

Growing in-door flowers for church services, or to be given to the sick and shut-ins. Learning legends of flowers and rules for flower gardening.

Children can raise money to provide scholarships for worthy boys and girls in America and in foreign countries.

Junior congregations form an adequate outlet for the energies of young boys and girls. The junior congregation is patterned after the church organization, being a duly organized society having all officers similar to those serving in the senior church organization. This is an excellent method of drilling children in the intricacies of church activities.

SOCIAL SERVICE ACTIVITIES FOR YOUNG PEOPLE

Craft Guilds. Organizations of young people. Meetings to be held in church or in community house, instruction given in cooking, dressmaking, plain sewing, embroidery, arts and crafts, millinery, music, story telling, English literature, gymnastics and manual training. Magazines and games provided for those who can not engage in work or study classes.

Tutoring backward children.

Helping visiting housekeepers and nurses, supplying them with materials needed for the care of the sick and family rehabilitation.

Providing drinking fountains in front of churches or club houses.

Establishment of Sunday schools in unchurched sections of country or city.

Assuming the responsibility of paying a certain amount due on church or community house mortgages.

Friendly visiting — gathering up boys and girls for Sunday schools and other welfare societies.

Offering services as helpers for the church nursery on Sunday.

Entertaining juniors Sunday afternoon — taking newsboys or groups of the younger children for walks or interesting them in stories of heroes or in other informatory pastimes.

Acting as teacher or supervisor in gymnasium at social centers.

Teaching immigrant children.

Clerical work donated — assisting at district offices of United Charities and similar organizations.

Volunteer work at the Young Men's Christian Association and at the Young Women's Christian Association.

Providing posters for church and community — advertising

special features of social service work which will interest other young people in these activities.

Editing papers — descriptive of various movements in church or community life.

SOCIAL SERVICE ACTIVITIES OF INTEREST TO ADULTS

Community Clubs. The community club for rural districts should contain gymnasium and auditorium with stage, stereopticon plug, and other equipment adaptable for the following uses: band, orchestras, glee clubs, choral societies, dramatic clubs, lectures, debates, motion pictures, prize speaking contests, spelling matches, parliamentary drills, basketball, indoor baseball, classes in sewing, manual arts, cooking, scouting, together with instruction in civics, geology, literature, personal hygiene, fertilizers, dairying, fruit tree, rotation of crops, stock raising, etc.

Community Extension Schools. A special course in training for beautifying home and community surroundings. A special study is made of the ways of making school, church, home and highway attractive. Instruction is given concerning milk, flies, fever prevention, sanitation, disinfectants, farm accounts, bookkeeping, recreation. Special training is given social workers and Sunday-school teachers.

The establishment of Farmers' Club Houses. A club devoted to interests of farmers and farms.

Automobiles equipped with stereopticon can educate the immigrant in a way that no other educational feature can do.

In-door play rooms for children in which one section is devoted to older children. Gymnasium games and educational pastimes are engaged in. In the second section picture books, games and puzzles are provided for younger children.

Americanization Program. Classes maintained for the benefit of immigrants. Special training is given in American customs, classes in English are provided, housekeeping and care of children courses instituted for women. Evening classes provided for the husbands and sons of these foreign women.

Arrangement for medical inspection of children in schools.

Attention given to ambulance service, fire protection, forest conservation, care of garbage, sweeping of streets, cemetery improvement.

Wayfarers' lodge maintained for the use of homeless men and women, lodging to be paid for by sufficient amount of work.

Public baths, comfort stations, information booths for the benefit of visitors and strangers are important items to be considered.

A reference bureau furnishing information as to heating, lighting, water supply, sanitation, city planning and housing and other community safeguards, is becoming an essential of community life.

Employment bureaus can be maintained by various organizations supplying work to the unemployed who are especially needy.

Bulletin boards have been found to be effective methods of teaching temperance and vice extinction.

School luncheons afford distinctive opportunity for service on the part of parents and guardians of children.

Open-air schools at settlements for which attending physicians, nurses, and teachers are provided by an interested public.

Special instruction arranged for women in jails and penitentiaries, such instruction designed to enable them to go out from these reformatory institutions equipped for some occupation soliciting respect.

Foreign servants associations in which girls are trained in English, sewing, calisthenics, singing, and American history.

Parents Educational Bureau. A distributing center for information tending toward the education of mothers as to the care of children, scientific tests to be made as to the health of babies, lectures on hygiene supplementing this course.

Folk Festivals. Various types of national life to be represented. All to be merged in the great melting pot of American life. Such exercises tend to foster patriotism and stimulate good citizenship.

Historical pageant emphasizes the history of the particular section of country by song, costume, float and tableau.

Corn Carnivals. Demonstration of work of boys' corn clubs and of crop yield, special mention being given to best production.

Crop exhibits. Agricultural fairs displaying products of county or state.

Art Exhibits. Pictures obtained from art clubs in large cities. Special lectures in connection with pictures shown.

Soliciting business men to provide milk and iced water for employees, substituting such drinks in place of visitations to saloon.

Providing rest rooms where country women can spend a quiet hour during their day's trip to the city.

Art museums in which special pictures are displayed for children. Moving picture days on which special children's plays are given and child stories, fables, and fairy tales portrayed in pictured scenes.

Boys' and men's parades through town or city to interest boys and men of city or village in special church movements and in general brotherhood and community betterment movements.

Big Brother movements training newsboys for some efficient service in life.

Providing reading adaptable for busy mothers.

Advertising church either by distributing hand bills or in special advertising, inserted in newspapers and thrown on stereopticon or moving picture screens. Chief point emphasized,

"THE VALUE OF THE CHURCH AS A SOCIAL CENTER"

Interesting lodges, business men's organizations, labor unions and groups of men such as firemen, street railway employees, railroad men, post office employees in the social activities of the church and the special endeavors for improving community conditions.

Inter-church Clubs. A central building assigned as a meeting place for committees from various church denominations. A central meeting place will tend to cultivate a spirit of unity between pastors and people in the several churches.

Working girls Clubs. Supper furnished for a dime. After the supper hour the girls separate in sections to devote an hour to class study on subjects of interest.

Noon-day luncheons for business girls with adjoining room arranged with rest room facilities.

Sunday Afternoon Forum. A happy Sunday afternoon entertainment arranged for those who cannot be interested in morning or evening church services.

Come-to-Church Campaign Organized. Effort among all church denominations to interest non-church-going people.

Visiting work houses.

Providing travelers' aid at depots.

Assisting in work of city rescue-missions and social settlements.

Accompanying prisoners from jails and arranging that they have suitable lodging or that they are reunited with family and provided with employment.

Assisting in organization of factory and shop clubs for men and women.

Providing entertainment and supplying glimpses of home life to young men and women living in boarding houses.

Giving rides to shut-ins.

NEW YORK CITY SUNDAY SCHOOL INSTITUTE

This training institute is now in its third season and the program for the current year shows courses of lectures in Bible, Child Life, and Sunday-school Ideals, with sectional courses in Principles of Teaching, Teaching Religion to Little Children, Intermediate Boys, Intermediate Girls, and Studies in the Acts and Apostles. The institute looks to permanency and the general plan is stated as follows:

"By action of the Directors of the New York City Sunday School Association the Training Institute, beginning with this season, becomes a permanent night school with a three years' program leading up to a diploma which will be issued, it is expected, conjointly by the City Association and the International Association. The main features of the plan are as follows:

"Variety in the subjects treated, so that all sorts of workers may be helped and all may be helped at many points.

"Such an arrangement of the lecture and study courses as will enable each kind of worker — teacher, leader of training class, secretary, pastor — to make a plan appropriate to his own needs and to receive a diploma upon completion thereof.

"Twenty-four lectures each year for three years, and twenty-four class lessons each year for three years, constitute the required work for the diploma. Any study class may be elected, but no credit will be given in any such class for less than the entire course. Lessons lost through absence must be made up. The attendance must not fall below 80 per cent of the lectures and 80 per cent of the class lessons.

"It is the firm intention of the Directors to keep both the lectures and the study classes on the level of the practical requirements of the everyday Sunday-school workers. The Institute will be less like a high school or college than a trade school. But just because the aim is so practical, regular work in reasonable amount and reasonably well done is essential. The purpose of the lectures can be accomplished by faithful attendance and the keeping of such notebooks as may be in some cases required. The study classes will require a small amount of reading, a few written exercises, and in some cases practice work (as in lesson planning). In each class a permanent register will be kept, which will show both attendance and work done.

"Admission to any class is open to all members of the Institute who intend to do this moderate amount of labor. Other persons

who desire to attend a class for one or more sessions must secure a card of admission from the Director of the Institute. Such persons will not be expected to take part in class discussions unless they are invited by the leader to do so. The purpose of these regulations is not to withhold from anybody any help that can possibly be given, but to make every minute count toward the most definite results for those who have definite needs.

"The lecture and study courses do not have to be taken in prescribed order. One may enter at the beginning of any series of lectures or course of lessons, and credit will be given for each one that is satisfactorily completed."

RELIGIOUS EDUCATION IN PRESBYTERIAN COLLEGES IN CANADA

We are indebted to the Teachers Monthly, published in Toronto, for the following facts on courses in religious education in the colleges of the Presbyterian Church in Canada:

The Presbyterian College, Halifax, N. S., will have "a course on religious education, covering the full work of one whole year in Practical Theology," which all the students are required to take.

At the College in Montreal the course on Religious Pedagogy, of one lecture a week, during the entire session, has, for some years, been required of all First Year Students. The college is now extending the course.

In Queen's Theological College, Kingston, Ont., one of the subjects prescribed in the department of Practical Theology is "Religious Education, including principles and methods of Sabbath School work."

Knox College, Toronto, has had for the past two years a required course in Religious Education for all First Year Students of one lecture a week during the first term. It is now proposed to add to this a Second Year elective course.

A course of ten lectures is given each year in Manitoba College, Winnipeg, on The Principles and Methods of Religious Education.

The Presbyterian College, Saskatoon, Sask., requires its students of the First and Second Years to take classes on Education in the University under Professor Murray and Principal Snell of the Provincial Normal School. In addition to this requirement, special lectures are given in the college, from time to time, on Sunday-school Methods.

Two courses on Religious Education are given in Robertson College, Edmonton, Alberta, namely: a Junior Course on Sunday-school Organization, of three lectures a week for six weeks, and a Senior Course on Psychology and Child Development, of two lectures a week for six weeks.

Fifteen lectures are given each session in Westminster Hall, Vancouver, on the Principles and Methods of Religious Education.

A long stride has been taken by these colleges in providing instruction for their students in this subject of so fundamental and vital importance. The ideal of having Religious Education as a major course in the theological college has not been reached, but it is nearer than it was.

PRE-SCHOOL WORSHIP AND INSTRUCTION

For several years past the Presbyterian Church of Ravenswood, Chicago, Rev. Frederick Selden, pastor, has conducted a fifteen-minute period of worship and instruction for school children, immediately before the opening of school. Usually there are about one hundred and twenty children in attendance. They assemble at 8:35 A.M., spend five minutes in worship and ten minutes in instruction, and are dismissed at 8:50. In addition to this group, four other churches have united to conduct similar worship for children at the same period, meeting jointly in the United Presbyterian Church, where the exercises are in charge of Miss Maud McLaughlin, formerly in week-day instruction work in Gary, Indiana. The united plan in Ravenswood is being promoted by the Inter-Church Society. In the Olivet Church, Chicago, a similar plan is in operation.

The following is the invitation which the Rev. B. H. Sealock of the Christian Church of Illiopolis, Illinois, used, in the form of a letter, recently:

Dear Friend: Our morning service next Sunday will be of special interest to all. It will be a recognition service for all the officers and teachers of the Church School. Do you know who these faithful and consecrated people are? Do you know what they are trying to do?

Next Sunday morning they will all sit together in the center of the church. And I shall speak to them of their "high calling." But I want also, to speak to you of a tremendous task—"The Religious Education of an American Child." These officers and teachers cannot do this work alone. We must all help. It takes Lois and Eunice as well as Paul and Timothy to restore this lost apostolic function. 2 Timothy 1:5; 3:15.—Bring your friends with you.

NEWS AND NOTES

John R. Mott has accepted the position of General Secretary of the International Committee of Y.M.C.A.

War conditions have led to the postponement of the World's Sunday School Convention in Tokyo.

Forty-nine Vacation Bible Schools were conducted in Chicago during the past summer, while 348 schools were reported in the whole of the United States.

"Teachers who teach, teach in our school." So writes the pastor of a successful school, with a special building, after telling of the modern graded courses of study both for pupils and teachers.

The "National Institution for Moral Instruction," Washington, D. C., announces a prize of \$5,000 for the best code of morals for use in character education in American schools and homes.

Pastors and others planning to use motion pictures in the church will find helpful information in the periodical, "Social Service Review."

The Department of Religious Education of the American Unitarian Association issues bulletin No. 9 for free distribution: "Grading a Small Sunday School," by Florence Buck.

Included in the courses of free public lectures conducted by Reed College, Portland, Ore., is one on "The English Bible: Its Structure and Significance" by Professor F. N. Coleman.

Rev. W. E. Rafferty of the Kansas City Theological Seminary has been appointed Secretary for the "Teen Age and for Vacation Bible Schools by the American Baptist Publication Society.

Rev. Ernest E. Morrell, a graduate of Hartford Seminary, has become Director of Religious Education at the First Congregational Church of Canandaigua, N. Y.

The complete scheme of the curriculum of the Union Congregational Church of Boston, a curriculum with special features for adult classes, was published in *The Pilgrim Teacher* for August.

The first manual in the new graded course of Sunday-school lessons for Unitarian schools has been issued and is in use. It is for children of seven years of age and is entitled "Living Together."

The exhibit of The Religious Education Association at the Panama-Pacific Exposition, installed in a striking and attractive manner in the Education Building, was awarded a bronze medal by the exposition commissioners.

The last general conference of the Southern Methodist Church passed a resolution requesting the College of Bishops to prepare annually a list of books to be read by preachers who have completed the required reading course.

The Federation for Child Study organized in New York City provides for lecture courses and reading study courses on child nature and child welfare. The Secretary is Mrs. Thomas Seltzer, 219 West 100th St., New York City.

The Kansas City School of Religious Pedagogy opened on October 1, with the Rev. H. E. Tralle, M.A., Ph.D., as president. Courses are offered in psychology, method, Sunday school organization, missions and other aspects of religious training.

An interesting leaflet is issued by the Missouri Sunday-school Association, giving plans for organization of Sunday-school classes among college students. Send to Mr. Herman Bowmar, Secretary, 715 Fullerton Bldg., St. Louis, Mo.

The Federal Council of Churches appoints for the week of prayer, January 2d to 9th, the topic "Peace and Unity" and for Thursday, January 6, the theme "Peace by Education in Schools, Colleges and Universities."

The latest bulletin No. 36, of the Department of Social and Public Service of the American Unitarian Association is entitled "A Community Welfare Week" by Wm. L. Davis. This pamphlet may be obtained free from the office of the American Unitarian Association.

Rev. J. B. Tarney has been appointed Educational Director of the Pilgrim Congregational Church of Milwaukee, Wis. A new building has been erected for recreation purposes and the dedicatory services began with an address by Secretary Cope on Sunday, October 10th.

The Chicago Theological Seminary, Congregational, has moved to the campus of the University of Chicago and is now co-ordinated with the Divinity School of that institution. The English and Foreign Institutes and the Congregational Training School for Women remain on the West Side.

Among the cities which are now experimenting on plans of accredited week-day instruction in religion are Seattle, Spokane and Tacoma, Wash.; Birmingham, Ala.; Grand Rapids, Mich.; Des Moines, Ia.; and New York City. The plans in the latter are described elsewhere in this issue.

Over 4,300 students in colleges for negroes have taken special courses in preparation for Sunday-school work. Last year nearly 2,000 students were enrolled in such courses. This work is being promoted by Rev. Homer C. Lyman of Atlanta, Ga., under appointment of the International Sunday-school Association.

The prize, offered through the N. E. A., of \$1,000 for the best essay on "The Essential Place of Religion in Education, and an Outline of a Plan for Introducing Religious Teaching into the Public Schools" has been awarded to Professor Charles E. Rugh of the University of California.

Dr. Benjamin S. Winchester has been appointed a professor in the Department of Religious Education at the Yale School of Religion. He will also have supervision of the educational work of the United Church of New Haven. Dr. Winchester has for the past six years been Educational Secretary for the Congregational Sunday School and Publication Society.

The Japanese regulations regarding religious instruction in schools in Korea do not go into effect until 1925. However, they are quite drastic as applying to the missionary and private schools in which, after that date, no religious teaching will be permitted nor religious ceremonies allowed. The regulations do not apply to Bible schools or Sunday schools in churches.

The annual report of the Commissioner of Education shows 216,493 students in colleges, universities and technological schools in the last year. This is an increase of over 4,000 as compared with the previous years. The college enrollment has more than tripled since 1890. Only three states are now without compulsory education laws, Georgia, Mississippi and Alabama.

The difficulty caused by the delay in publishing the Fourth Year of the Senior Graded Course (International Series) may be met advantageously by using some of the excellent texts published by the Association Press such as: "Christianity and Amusements," Edwards; "A Life at its Best," Edwards-Cutler; "The Meaning of Prayer," Fosdick; "Christian Standards in Life," Murray-Harris.

Among recent valuable publications of the Bureau of Education are "The Teaching of Community Civics" (No. 650); "A Bibliography of Education for 1911 and '12" (No. 657). "The Current Survey of Educational Progress" issued by the Bureau calls especial attention to the opportunities of education outside the regular schools and gives some statistics on parochial schools.

The American School Peace League offers two sets of prizes, known as the Seabury Prizes, for the best essays as follows:

1. The Opportunity and Duty of the Schools in the International Peace Movement. Open to Seniors in the Normal Schools.
2. The influence of the United States in Advancing the Cause of International Peace. Open to Seniors in the Secondary Schools.

Some interesting circulars from the China Sunday-school Union, show progress and the adoption of modern methods there. There is presented, in the form of cards for the pupils' use, what are called "Life Problem Pictures." They are characteristic Chinese drawings which present certain situations in the lives of Chinese children and youth. The plan is to stimulate the students to discussion of the situation and thus to connect the teaching in the classes with everyday living. The pictures were prepared under the direction of the Rev. E. G. Tewksbury, General Secretary of the China Sunday-school Union, at Shanghai.

The General Board of Religious Education of the Protestant Episcopal Church (281 Fourth Ave., New York City) publishes a pamphlet describing the observation and experimental school of religion established in connection with St. Mary's Church, New York City. The plan is to make this an experimental station for testing methods, organization and curricula, to demonstrate what can be done in the parish and to conduct the experiment as the responsibility of the entire church district.

Evidently the plan of the City Institute of Religious Education continues to grow. It is interesting to note that practically all larger institutes now adopt the title of "Institute of Religious Education." Some of the most interesting of these organizations for preparing church workers are those at Toronto, Canada; Rochester, New York; Hyde Park and Oak Park, Illinois; Dayton, Ohio; and Des Moines, Iowa. The latter is the parent of all the modern types of institutes. A circular of suggestions on the

organization of city institutes may be obtained free of charge at the office of the Religious Education Association. It is estimated that nearly one thousand city institutes will be in operation this winter.

The National Child Labor Committee has appointed January 22d, 23d, and 24th as Child Labor Days. Speaking on the need for agitation on labor the committee says: "If a 14-year age limit in factories and 16-year limit in mines were enforced throughout the country more than 50,000 children would immediately be eliminated from industry. That is, more than 50,000 children are at work in the United States contrary to the primary standards of child labor legislation. If the 8-hour day and no night work in factories were the law for children under 16, another 100,000 children would be affected. There are still states in the Union where children 9 or 10 years old may be found at work in the mills. There are still states where the child of 12 may work 11 hours a day. There are still states where the education of a child under 14 is not compulsory. The census of 1910 found 1,990,225 children between 10 and 16 at work in this country."

The Second Baptist Church of Rochester, N. Y. is offering a series of "Wednesday Evening Studies." Supper is served at six o'clock; the lectures begin at seven in the following series: "The Message of Jesus;" "The World Field," accounts of foreign work, and "The Science of Religious Development." In this latter the announced topics and lecturers are: "The Human Personality and Life Which Are To Be Developed," by President Rush Rhees. "The Essential Spirit of Religious Development," by Superintendent Herbert S. Weet. "The Place of Conversion in Religious Development," by Professor Henry B. Robins. "The Relation of the Individual to Jesus in Religious Development," by Professor Ernest W. Parsons. "The Relation of the Individual to Others in Religious Development," by Professor Walter Rauschenbusch. "The Function of Bible Knowledge in Religious Development," by Professor George Cross. "The Great Objective of Religious Development," by Dr. John Forbes.

A BRIEF BIBLIOGRAPHY ON RELIGIOUS NURTURE IN THE HOME

Prepared by Miss Mary E. Moxcey

I. THE INDISPENSABLE BOOKS

- ABBOTT, ERNEST H. "On the Training of Parents." (Houghton, Mifflin, \$1.00.) Parents tests of themselves. One of the best for textbook.
- COPE, HENRY F. "Religious Education in the Family." (U. of C. Press, \$1.25.)—"Idealism and common sense are harnessed together. . . . Supplies exactly the text for classes" [of parents] G. A. C.
- DUBOIS, PATTERSON. (a) "Beckonings from Little Hands." (Dodd, Mead, 75c.) (b) "The Culture of Justice." (Dodd, Mead, 75c.) (c) "Fireside Child Study." (Dodd, Mead, 75c.) Fundamental principles for education of both child and parent, concrete cases, inimitable style. (d) "The Natural Way." (Revell, \$1.25.) Larger and more comprehensive treatment of the entire scope of religious education; thesis—"Child nature is the pivotal point of education."
- ST. JOHN, E. P. "Child Nature and Child Nurture." (Pilgrim Press, 50c.) "Probably best available elementary textbook for parents' classes."

II. INTRODUCTORY BOOKS

THE BOOKS APPROPRIATE FOR THE "ORDINARY PARENT" WITHOUT MUCH TIME OR
INCLINATION FOR TECHNICAL READING

- CABOT, ELLA L. "Ethics for Children." (Houghton, Mifflin, \$1.25.) Graded stories for use in school and home.
- FOLSOM, JOHN D. "Religious Education in the Home." (Methodist Book Concern, 1912.) Psychology confused by lingering idea of conversion as impressed process. Other principles sound and methods sane and practical.
- FORBUSH, W. B. "The Government of Young Children." Brief monograph of Am. Institute of Child Life, packed full. Good bibliography.
- GRINNELL, ELIZABETH. "How John and I Brought Up the Child." (American S. S. Union, 70c.) Narrative of concrete experience, a source for home illustrations. Adult point of view. Old-fashioned theology and pedagogy. Much good sense.
- HARRISON, ELIZABETH. "A Study of Child Nature." (Chicago Kindergarten College, \$1.00.) Principles of the kindergarten applied to the home. Charming and helpful.
- HILLYER, V. M. "Child Training." (The Century Company.) Habit training for moral discipline, children under school age. Explicit directions for amateurs.
- HODGES. "The Training of Children in Religion." (D. Appleton & Co., \$1.50.) Concrete and practical methods for home use. Episcopalian.
- KERR, LEGRAND. "The Care and Training of Children." (Funk & Wagnalls, 75c.) Brief manual of facts about health and care of small children by a medical authority.
- KOONS, W. G. "The Child's Religious Life." (Jennings & Graham, \$1.00.) A Methodist minister's sincere attempt to harmonize the new psychology and the old theology in educational application.
- LAMOREAUX, A. B. "The Unfolding Life." (Revell, 75c.) Brief popular exposition of chief stages of development and methods needed. Intended for Sunday school teacher training.
- McKINNEY, A. H. "The Child for Christ." (Revell, 50c.) A plea for child conversion, giving methods of child evangelism.
- MALLESON, MRS. FRANK. "On the Early Training of Children." (Heath, 75c.) Parents' tests of themselves, and sensible discussions of common problems of child training.

BIBLIOGRAPHY ON RELIGIOUS NURTURE IN THE HOME 611

- PRIDE, ORA LEE. "The Nurture of the Child." A pastor's plea for home training for child religion, and for its recognized place in the church.
- WIGGIN, KATE D. "The Rights of the Child." "Nursery logic" illustrated from kindergarten, applicable to the home.
- DRAWBRIDGE, REV. C. L. "The Training of the Twig." (Longmans, \$1.25.) English clergyman's advice to parents and Sunday school teachers. Common sense and Scripture, but rather trite.

III. ADVANCED AND MORE CAREFUL STUDIES

BOOKS OF VALUE TO LEADERS OF PARENTS CLASSES, TEACHERS, AND TO COLLEGE-BRED PARENTS

- ADLER, FELIX. "The Moral Instruction of Children." (Appletons, \$1.50.) The first 60 pages an admirable statement of general principles, useful for parents and teachers of classes. The remainder elaborates his plan of direct moral teaching, stories.
- COE, GEORGE A. "Education in Religion and Morals." (Fleming H. Revell, \$1.35.) Underlying principles; for teacher of parents' class.
- DAWSON. "The Child and His Religion." (U. of C. Press, 75c.) A study of the actual religious interests of the child, and the use of these interests in religious education.
- FOERSTER, FR. W. "Jugendlehre." (Not translated.) Modern, comprehensive, excellent treatment of religious and ethical training of children in school and home.
- GRIGGS, E. H. "Moral Education." (B. W. Huebsch, \$1.60.) Comprehensive view of entire field of moral education and its relation to the child in home and school; both principles and methods; clear; one of best single books.
- HALL, G. STANLEY. "Adolescence" (and condensation "Youth") (2 vols. Appletons, \$7.50.) Rich in citations from sources. Stimulating. Extreme form of recapitulation theory.
- HULL, E. R. "The Formation of Character." (Herder, 15c.) Written by a Jesuit priest for Catholic parents in Great Britain. Aristotelian psychology. Interesting and worth reading.
- JACOBY, G. W. "The Exact Science of Training Children." Deals with physiological-mental development and methods, and pathology. (Funk & Wagnalls, 1914, 75c.)
- KEY, ELLEN. "The Century of the Child." (Putnam, \$1.50.) Exceptionally strong on tests of home by community. Chapter III, reprinted as a monograph, a compendium of good sense on habit forming and self restraint.
- KING, IRVING. "Social Aspects of Education." (Chapter XX.) Illustrates moral use of social experiences of home and play.
- KIRKPATRICK. "The Individual in the Making." (Houghton, Mifflin, \$1.25.) Genetic psychology and related educational processes. Good treatment of moral life, but difficult for parent.
- MANGOLD. "Child Problems." (Macmillan, \$1.25.) Sociological rather than educational.
- MUMFORD, EDITH READ. "The Dawn of Character." (Longmans, Green, \$1.20.) From viewpoint of English home conditions. Sound, concrete.
- RICHMOND, MRS. ENNIS. "The Mind of a Child." (Longmans, \$1.00.) Background of English nursery and school conditions. Valuable emphasis on character vs. the virtues, and place of child.
- RISHELL, C. W. "The Child as God's Child." (Methodist Book Concern, 75c.) Plea for Christian nurture and growth, making conversion needless.
- SMITH, W. W. "Religious Education." (Condensed as "Child Study.") (Young, \$2.00.) Part I, the stages of child growth (remainder for S. S.).
- SNEATH AND HODGES. "Moral Training in the School and Home." (Macmillan, 80c.) Principles and methods underlying story-telling for moral education, with bibliography of stories, by topics.
- SPILLER, GUSTAV. *Article* "Moral Education." *Encyc. of Religion and Ethics*—Summary of principles and theories.

- STEVENS (editor). "The Child and Religion." (Putnam, \$1.50.) Essays by noted clergymen on theological and theoretical questions determining the attitude of church and parents to the child's religion.
- TAYLOR, A. R. "The Study of the Child." (Appleton, \$1.25.) Standards and tests for physical, mental and moral development of child. Related educative processes.
- THORNDIKE, E. L. "Notes on Child Study." (Columbia Univ. Press, \$1.00.) Measurements, educational and development principles. Section 16, especially sound on moral education and discipline.
- WRIGHT, W. A. "The Moral Condition and Development of the Child." (Jennings & Graham, 75c.) Serious discussion of the theological principles underlying old practices of religious education, and plea for training of child as a Christian child.

Books Recommended in other Bibliographies (not obtained)

- ALLEN, MARY WOOD. "Making the Best of Our Children." (2 volumes.) (McClurg, \$1.00 ea.)
- BIRNEY, MRS. T. W. "Childhood." (Stokes, \$1.00.)
- COPE. "The Home as the School for Social Living." (American Baptist, 10c.)
- DAVIDS, E. "The Note-Book of an Adopted Mother."
- FINDLAY, J. J. "The Growth of Moral Ideas in Children."
- HOLMES, ESTHER. "Principles of Character Making."
- LAWTON, ROBERT O. "The Making of a Home."
- OPPENHEIM. "The Development of the Child." (Macmillan, \$1.25.)
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- SPILLER, GUSTAV. "The Training of the Child."
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- WASHBURN, MARION. "Study of Child Life," and other "Monographs of the American Institute of Child Life."

Best Articles from RELIGIOUS EDUCATION and Other Volumes of the RELIGIOUS EDUCATION ASSOCIATION

- The Part of the Home in Religious Education. C. R. Henderson. Pro. III, 324.
- The Place of the Home in Religious Education. Mrs. MacLeish. R. E. IV, 572.
- How Develop a Growing Consciousness of God? A. E. Betts. Pro. III, 330.
- The Call to American Parents. Shailer Mathews. R. E. VI, 49.
- Religious Experience of the Home. R. M. Hodge. R. E. VI, 55.
- The Church and Parents. Irving F. Wood. R. E. VI, 62.
- Progress of Religious Education in the Home. Clyde Votaw. R. E. VI, 1.
- Spiritual Forces in the Home. Bishop Perry. R. E. VI, 329.
- Methods and Materials in the Home. Mrs. Winchester. R. E. VI, 335.
- Genetic Method in Moral Development. Pro. III, 241.
- Religious and Moral Education through the Home. Pro. I, 108.
- Formal Instruction in Religion in the Home. Pro. III, 67.
- Worship in the Family. R. I. 95, Pro. III, 328.
- The Church and Religious Training in Rural Community. Wilson, R. E. VI, 304.

INSTRUCTION IN RELIGION IN RELATION TO PUBLIC EDUCATION

A BOOK LIST

[This book list is prepared in response to the large number of inquiries received at the office of THE RELIGIOUS EDUCATION ASSOCIATION. It does not attempt completeness, including only the more important and specific books and articles, omitting nearly all the titles in the very long lists on The Catholic Controversy in the United States and in Canada, the English controversy and the system of Religionsunterricht in Germany. The list is for information only and does not indicate that THE RELIGIOUS EDUCATION ASSOCIATION endorses the position taken in any book or article.]

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- CANADA. Privy Council. Proceedings in the Manitoba school case heard before Her Majesty's privy council for Canada, February 26th to March 7th, 1895. (Ottawa, Govt. Print. Bureau.)
- CINCINNATI. Superior Court. *The Bible in the Public Schools*. Arguments in the case of John D. Minor et al. versus the Board of Education of the city of Cincinnati et al. Superior court of Cincinnati. With the opinions and decision of the court. (Cincinnati, R. Clarke & Co.)
- HUGHES, R. C., *Bible Reading in Public Schools—Laws on*. RELIGIOUS EDUCATION, Feb., 1912. Introduction to "Bible Stories and Psalms," Crafts.
- MCATEE, W. A., *Must the Bible Go?* A review of the decision of the Supreme Court of Wisconsin in the Edgerton Bible Case. (Tracy, Gibbs & Co., Madison, Wis., 10c). (1890.)

State School Systems: Vol. II. Legislation and Judicial Decisions Relating to Public Education, October 1, 1906, to October 1, 1908. Edward C. Elliott, Bulletin of the Bureau of Education, Vol. III, p. 675.

STATE OF WISCONSIN IN SUPREME COURT. *The State of Wisconsin ex. rel., Frederick Weiss, et. al.*, appellant; vs. the District Board of School District No. Eight, of the city of Edgerton respondent. Respondent's brief. J. P. Towne and A. A. Jackson, attorneys for respondent. Brief of A. A. Jackson. (Edgerton, F. W. Coon, printer, 1890).

ULLMAN, DANIEL, *Amendments to the Constitution of the United States*. Non-sectarian and universal education. Veteran association, order of United Americans, annual dinner, New York, February 22, 1876. Remarks of Daniel Ullman in response to the sentiment: Our common schools, the glory of our republic, undefiled by sectarianism, our hope and boast; they shall be maintained. (New York, Baker & Godwin).

WISCONSIN. Supreme Court. Decision of the Supreme Court of the State of Wisconsin relating to the reading of the Bible in the public schools. Opinions by Justices Lyon, Cassoday and Orton, 1890. Madison, Democrat Printing Co., state printers.

WISCONSIN. Circuit Court (12th circuit). The Bible in the schools. Opinion of Judge John R. Bennett, in the case of Weiss, et al., vs. the School Board of Edgerton . . . (Edgerton, Wis., F. W. Coon, printer, 1889).

D. BIBLICAL MATERIAL PREPARED FOR USE IN SCHOOLS

Bible Lessons for Queensland State Schools, Department of Public Instruction, Brisbane, Australia.

COOK, E. B., Chicago Woman's Education Union. *Readings from the Bible*, (Scott, Foresman & Co.)

CRAFTS, WILBUR F., *Bible Stories and Poems*, Home and School Edition, Illustrated Bible Selections Commission, 35c.

GUERBER, H. A., *The Story of the Chosen People* (American Book Co. 60c).

Narrative Episodes from the Old Testament. In the Kingsley English Texts. (Palmer Co., Boston, 40c.)

Old Stories of the East. Baldwin Readers. (American Book Co., 45c.)

PAINTER, F. V. M., *Introduction to Bible Study*, Old Testament, (Sibley & Co., \$1.00.)

- RUTLAND, J. R., *Old Testament Stories*, (Silver Burdett, 45c).
- SCHAEFFER, NATHAN C., *Bible Readings for Schools*. (American Book Co., 35c.)
- SCOTT, F. N., *Memorable Passages from the Bible* (Macmillan Co. 25c).
- Scripture Lessons for the Use of Schools*. Four textbooks in Irish National School Book Series. (Collins, London and Glasgow.)
- The Jamaica Day School Catechism*. (Alston W. Garner Co., Kingston, Jamaica).
- WAHR, G., *Bible readings and hymns for school use*; prepared at the request of the Board of Education, Ann Arbor, Michigan. Ann Arbor, Mich., 1909.
- WEST, MAUDE I., AND CAPRON, H. S., *Scripture Selections*, United Congregational Sunday School, Irondequoit, N. Y.
- WRIGHT, JOHN G., *Selections from the Bible* (American Book Company, 40c).

MAGAZINE ARTICLES

BAGLEY, W. C. The Preparation of Teachers with References to Moral Ideals. *Child Welfare Magazine*, 9 : 358-64, July, 1915.

BROWN, ANNA L. Sex Education in the Young Women's Christian Association. *Social Hygiene*, 1 : 581, September, 1915. Survey of Church Attendance of Children and Young People. *Sunday School Journal*, monthly issues from April to October, 1915.

COE, G. A. A proposed Classification of Mental Functions. *The Psychological Review*, Vol. 22: 2; March, 1915.

COE, G. A. Religious Education Finding Itself. *School and Society*, January 30, 1915.

COLLINS, JOSEPH V. The Chief Aim of Education. *Education*, 35: 522-28, April, 1915. Discusses religious education and the public schools. Makes a plea for a tolerant and consistent introduction of religious instruction in the common schools, non-sectarian in character.

COPE, HENRY F. The Religious Aims of the Sunday-school Library. *Sunday School Magazine*, Nashville, 45 : 498, August, 1915. Library in the Rural Church. *Sunday School Magazine*, 45 : 573, September, 1915. Library in the City Church. *Sunday School Magazine*, 45 : 634, October, 1915.

CROSS, ETHAN ALLEN. Bible Study in State Colleges and High Schools: a Way Out. *American Journal of Sociology*, 20 : 700-5, March, 1915. The Greeley, Colo., plan.

DISBROW, RUTH A. The Restraint of our Public Schools. *Educational Review*, 43: 84-93, January, 1915. Thinks that public-school children are not at present receiving that restraint of character so necessary for self-discipline when launched into the world.

EBY, FREDERICK. A New Plan for Religious Education. Bulletin of the Board of Education of the Methodist Episcopal Church, South, 4: 198-201, February, 1915. A plan of co-operation between the church and public schools for giving Bible instruction to pupils of the public schools.

EXNER, M. J. Sex Education by the Y. M. C. A. in Universities and Colleges. *Social Hygiene*, 1 : 570, September, 1915.

GLADDEN, WASHINGTON. Religion and the Schools. *Atlantic Monthly*, 115: 57-68, January, 1915. Discusses religion and public schools from every angle. Thinks that "no arrangement respecting our public schools is possible by which the problem of religious education can be adequately solved. Our entire reliance for this work must be placed upon the church and the home."

HARVARD ALUMNI BULLETIN. Vol. 17, No. 15, January 13,

1915. Religion at Harvard; illus. Contains: 1.—E. C. Moore: Religious Life at Harvard. 1. The University chapel; II. Phillips Brooks house, p. 252-60; 2.—J. H. Ropes: Theological Education at Harvard, p. 260-64; 3.—J. J. Ryan: The St. Paul's Catholic club, p. 264-67.

HODGES, GEORGE. The Vitality of the Church. *Educational Review*, 50 : 217-24, October, 1915.

HOGAN, W. E. Plans for Religious Education of Pupils in State Schools. Bulletin of the Board of Education of the Methodist Episcopal Church, South, 4: 202-9, February, 1915. Treats of the nature and success of the following plans of religious instruction in public schools: North Dakota plan, Colorado plan, Gary plan, New York City plan, and the Pennsylvania plan.

HORN, P. W. The Educational Value of the Old-Time Religion. *Texas School Journal*, 32: 15-16, 43-45, February, 1915. The writer is skeptical as to the educational value of the substitutes that are being suggested for the personal type of religion.

LAWRENCE, W. Religious Liberty and Religious Education. *Constructive Quarterly*, 2 : 868-73, December, 1914.

MORRIS, STANLEY. Bible Study and Youth. *American Schoolmaster*, October, 1915, p. 337-351. Argument for educational use of the Bible.

PACE, EDWARD A. Education and the Constructive Aim. *Constructive Quarterly*, Sept. 15, pp. 584-602. Insists on the necessary religious basis of social morality.

SCHMIDT, HUGO. Die Geistigen Grundlagen der Religion-slosen Sittlichkeit. *Zeitschrift für philosophie und pädagogik*, 21: 513-32, September, 1914.

STERNHEIM, EMANUEL. The Sex Problem in Education. *Educational Review*, 50 : 259-79, October, 1915.

STEVENSON, J. G. Religion of the Child. *Homiletic Review*, 70 : 102-7, August, 1915.

SWETLAND, ROGER W. Denominational Academies. *Educational Foundations*, 26: 460-66, April, 1915. A discussion of the academy movement. The writer says that the demand for such schools in earlier times was on intellectual grounds, while the demand to-day is on social, moral, and religious grounds.

WILSON, C. W. The Work of the Schools in Developing Moral Character in the Grammar Grade Child. *Training School Quarterly*, 1: 139-43, October-December, 1914. Read at the North Carolina teachers' assembly.

ZUMBRUNNEN, A. C. Possibilities for Religious Work among Methodist Students in the State Universities. 5 : 51-7, *Bulletin No. 2* of the Board of Education of the Methodist Episcopal Church, South, July, 1915.

NEW BOOKS

PRINCIPLES OF EDUCATION

THE RELIGIOUS EDUCATION OF THE CHILD. *Robert R. Rusk.* (Longmans, Green & Co., New York.) A clear and readable introduction to child psychology and to Sunday-school method. One of the best primers we have seen.

WHAT IS IT TO BE EDUCATED? *C. Hanford Henderson.* (Houghton, Mifflin Co., Boston, \$1.50 net.) Another welcome protest against the factory system of education and the prevalent materialistic ideals of the schools. We commend this book to all parents who have any interest in the training of their children, for it is the work of one of long experience with boys and one whose human sympathies have been maintained and whose cultural ideals are of the highest.

THE OUTLINE OF EDUCATIONAL PSYCHOLOGY, *William Henry Pyle, Ph. D.* (Warwick & York, Baltimore, \$1.25.) A practical and well arranged textbook suitable as an introduction to psychology for teachers. The chapters are arranged with questions and topics and references for reading. A large amount of attention is paid to the topics of habit and moral training.

PRINCIPLES AND METHODS OF TEACHING, *James Welton.* (Warwick & York, Inc., Baltimore, Md., \$1.65.) One of the best and most practical books on Pedagogy produced in England. Following three chapters on general methods of teaching the book deals with the problems of special subjects separately.

INTRODUCTION TO EXPERIMENTAL PSYCHOLOGY, *C. W. Valentine.* (Warwick & York, Inc., Baltimore, Md.) An account of laboratory experiments in psychology. A textbook suitable for elementary classes and containing a large amount of material of value to all students.

THE WILL IN ETHICS, *Theophilus B. Stork.* (Sherman, French & Co., Boston, \$1.25.) An argument principally conducted against Nietzsche's theories and maintaining that the will is realized in subjection to universal law and in self-sacrifice and service.

THE SCHOOL AND SOCIETY, *John Dewey.* (Univ. of Chicago Press, Chicago, \$1.00 net.) A revised and greatly enlarged edition of the book which earlier proved so stimulating and helpful to all teachers. A book we would urge every teacher to study carefully.

PLAY IN EDUCATION, *Joseph Lee.* (The Macmillan Co., New York, \$1.50.) Another capital, informative and comprehensive handbook on play. Groups the different forms of play under the developmental epochs of the child's life and traces the values of play in the educational process.

RELIGION AND PHILOSOPHY

DIVINE INSPIRATION, *George Preston Mains*. (George H. Doran Co., New York, \$1.00 net.) An interesting and valuable study of this theme, especially as applied to the Bible and as seen in the light of the wider knowledge and scientific study of later times.

HOW TO STUDY THE OLD TESTAMENT, *Frank K. Sanders and Henry A. Sherman*. (Charles Scribner's Sons, New York.) A handbook for Dr. Sanders' History of the Hebrews, outlining a year's work of private reading or a year's work in college in the Old Testament.

THE NEW INFINITE AND THE OLD THEOLOGY, *Cassius J. Keyser, Ph.D., LL.D.* (Yale Univ. Press, New Haven, 75c net.) A distinct find, like a nugget of gold in the heavy drift of modern printed pages. A philosophic scientist's study of the scientific possibilities of theology and in particular of the contribution of pure mathematics to our thinking on religion. A readable, meaty and stimulating message.

THE INFLUENCE OF THE BIBLE ON CIVILIZATION, *Ernst Von Dobschütz*. (Charles Scribner's Sons, New York, \$1.25 net.) A most interesting history of the place and power of the Bible in Christianity, showing its historical effects not alone in the churches but in legislation and even in industry. A truly fascinating record.

WAR AND THE BREED, *David Starr Jordan*. (Beacon Press, Boston, \$1.35 net.) Chancellor Jordan's indictment of our modern suicidal insanity. He traces the relation of wars to the downfall of nations. A timely, forceful statement.

WHAT IS A CHRISTIAN? *John Walker Powell*. (Macmillan Co., New York, \$1.00.) An answer to the question, What kind of man is a Christian man to-day? An examination of the Christian ideal in the life of the 20th century. Will be found very interesting and helpful on some of the knotty problems.

THE MEANING OF PRAYER, *Harry Emerson Fosdick*. (Association Press, New York, 50c.) The best practical study of the problems of prayer and its place in the religious life, as well as the best textbook for city association men which we have seen from the Association Press. It is a book refreshing to the intellectual and religious life.

SCOTTISH PHILOSOPHY OF COMMON SENSE, *G. A. Johnston*. (Open Court Pub. Co., Chicago, \$1.25.) Following an account of this particular school of philosophy lengthy quotations are given from Reid, Ferguson, Beattie and Stewart.

THE TEN COMMANDMENTS, *Henry Sloane Coffin*. (George H. Doran, N. Y., \$1.00.) An excellent example of the application of the teaching function of the pulpit in a series of sermons apply-

ing the decalog to modern conditions and problems. The subjects are treated with Dr. Coffin's characteristic vitality and vision.

FOUNDATIONS OF CHRISTIAN BELIEF, *Francis L. Strickland*. (The Abingdon Press, New York, \$1.50 net.) A textbook in the philosophy of religion presenting, first, a review of the principal concepts and following with the fundamental problems of religious knowledge and belief. The book is evidently designed for college classes.

PAUL AND HIS EPISTLES, *D. A. Hayes*. (The Methodist Book Concern, New York, \$2.00 net.) Another textbook in the series designed for college classes. The author has taken pains to reconstruct the historical environment of this literature, yet there is a large amount of didactic material which would hardly class the book as a college text.

OLD TESTAMENT HISTORY, *Ismar J. Peritz*. (The Abingdon Press, New York, \$1.50 net.) One of the textbooks prepared according to the plan of Bible study for colleges laid down at the R. E. A. Convention at Cleveland. Dr. Peritz has accomplished a thorough, scholarly and usable piece of work. His intimate knowledge of college conditions is evident in the treatment and arrangement of material.

THE CHURCH

PARENT, CHILD, AND CHURCH, *Charles Clark Smith*. (Methodist Book Concern, New York, 75c net.) A plea for the duty of the church to the child. A sketchy study of the nature of the child and of the child's religion.

EARLY METHODIST PHILANTHROPY, *Eric M. North*. (Methodist Book Concern, New York, \$1.00.) A valuable contribution to church history especially as showing early Methodist interest in schools and other educational institutions. The work is a good example of modern research in religious history.

THE RELIGIOUS FORCES OF THE UNITED STATES, *H. K. Carroll, LL.D.* (Charles Scribner's Sons, New York, \$2.00 net.) Dr. Carroll's elaborate and inclusive statistics brought down to the census of 1910. A very valuable book although we could wish that the educational statistics of the different churches had been included.

COMRADES IN SERVICE, *Margaret E. Burton*. (National Board Y. W. C. A., New York, cloth 60c, paper 40c.) Brief, interesting biographical studies of eleven modern reformers and religious leaders. Miss Burton has selected some of the lesser known and has made them stand out worthily.

THE CHURCH VACATION SCHOOL, *Harriet Chapell*. (Fleming H. Revell, N. Y., 75c.) A much needed book. It gives, for the first time in a comprehensive form, the history, principles and

methods of the daily vacation Bible schools. It is an indispensable manual for all churches attempting this work. Programs, directions and methods are described in detail. We are surprised, however, to find no reference to the valuable work accomplished by Rev. Howard R. Vaughn and his helpers in their week-day schools of religion.

THE RECONSTRUCTION OF THE CHURCH, *Paul Moore Strayer*. (Macmillan Co., N. Y., \$1.50 net.) The author proposes no changes that cannot be made in any church really desirous of meeting the present-day situation. His attitude is constructive and optimistic. He believes that the social responsibility of the church is a clue to its present duty and in a very sane and moderate statement he proposes simple methods of actually reaching the people of to-day and ministering to present life.

THE CHURCH IN THE CITY, *Frederick DeLand Leete*. (The Abingdon Press, New York, \$1.00 net.) On the present situation and the practical methods of the downtown church. Some of the problems are discussed with the benefits of wide vision and information.

SUNDAY SCHOOLS

THE SUNDAY SCHOOL IN ACTION, *Charles Warren Brewbaker*. (Otterbein Press, Dayton.) This book will be very helpful to the communion to which it is addressed. While the author is evidently conversant with modern methods his suggestions here are elementary and conservative.

THE SUNDAY SCHOOL AT WORK, edited by *John T. Faris*. (Westminster Press, Philadelphia.) A revised edition of a book that has proven particularly helpful, with educational suggestions on the elementary division, secondary division, parents' department and worship in the school. Covers practically all the methods of the school and some sections look forward to its larger usefulness.

THE SUNDAY-SCHOOL TEACHER AND THE PROGRAM OF JESUS, *George H. Trull and Jay S. Stowell*. (Westminster Press, Philadelphia, 50c net.) A new and well-planned textbook on the Sunday school and missions. We commend this to all teacher-training institutes.

INTRODUCTION AND USE OF THE GRADED LESSONS — International Course, Junior Manual, prepared by *Josephine L. Baldwin*. (Methodist Book Concern, New York, 50c net.) This book is precisely what the name implies, a guide to all teachers and officers of junior departments in graded schools. It deals with the problems of the small school as well as with others and contains a large amount of valuable information and suggestions.

THE JUNIOR METHODIST HYMNAL, compiled by *Emma A. Robinson*. (Methodist Book Concern, New York, 20c net.) A

collection of those hymns in the new Methodist Hymnal which are suitable for children.

THE BUSINESS MANAGEMENT OF CHURCH SUNDAY SCHOOLS. (Young Churchman Co., Milwaukee, 50c.) The report of a committee on standard plans and equipment, appointed by the diocese of Washington and published under authority of the Board of Religious Education. An important step in the direction of the application of business principles, as determined by educational needs, to the Church Sunday school. However, this report looks backward rather than forward and lacks, except at certain points, the comprehensive view of the modern school.

SUNDAY-SCHOOL TEXTS

LIVING TOGETHER, Frances M. Dadmun. (Manual for Teachers, 75c net, and Hand Work for Pupils, 50c, Beacon Press, Boston.) The first volume in the new series of the Beacon Course of Graded Lessons is the teacher's manual for the first year of the primary grade. It treats of the more simple aspects of social relationships and dependencies, using material from legend, general history, Bible and American history and literature. It includes, for instance, the Story of Ruth, a story from Damayata, Tennyson, Hawthorne, Lowell, John, Exodus, Brown-ing, Jataka, etc. The whole is a serious attempt to use and apply the story material of all sources on the general theme of the course. It is much stronger on the story material than on the child's activities.

LIVES WORTH LIVING, Emily Clough Peabody. (University of Chicago Press, Chicago, \$1.00 net.) A book especially for young women's classes with 13 lessons on women of biblical and modern times and on woman's opportunities and problems in the life of to-day. The plan of alternating biographical material with modern problems contributes to the practical value of the book. We believe this will be a usable and helpful text for young women's classes.

HISTORICAL GEOGRAPHY OF BIBLE LANDS, Richard Morse Hodge, D.D. (Chas. Scribner's Sons, New York, \$1.00 net, including Atlas, \$.20 net.) Dr. Hodge has done a capital piece of work in this book. Students are conducted on a tour of the biblical lands in an interesting manner. Provision is made for manual work, especially with maps. A helpful, historical perspective is thus obtained.

INTRODUCTION AND USE OF THE GRADED LESSONS. International Series, General Manual, edited by Henry H. Meyer. (Methodist Book Concern, New York.) An invaluable guide-book for all schools introducing the International Graded Lessons.

Gives explicit directions on organization and on the use of each course.

GOD'S FAMILY, *Mrs. Ralph H. Gaw.* (Mail Printing House, Topeka, Kans., 50c.) Studies in missions for the three years of the primary grades.

MAIN POINTS IN CHURCH HISTORY, *Anna L. Lawrence.* (Young Churchman Co., Milwaukee, 20c.) A very brief outline course which will be of great value to Episcopal schools as a guide to the study of church history.

PUBLIC SCHOOLS

THE EXTENSION OF PUBLIC EDUCATION, *Clarence Arthur Perry.* (Government Printing Office, Washington, D. C., 20c.) A survey of what is being done to make the public school more truly a public servant by social centers, evening entertainments, clubs and dances. We wish every member of a school board might read this report.

SCHOOLS OF TO-MORROW, *John Dewey.* (E. P. Dutton & Co., New York, \$1.50 net.) A gospel for the conversion of school boards and the many other groups and individuals still thinking of the schools in terms of the three R's. A survey of the many illuminating experiments in public education to-day, showing the application especially of Professor Dewey's principles of freedom and action.

THE BEST PRIVATE SCHOOLS, 1915, (Porter E. Sargent, Boston, \$2.00.) An invaluable guide to the private secondary schools of the United States and Canada, with particulars of the summer educational camps. Each school is given a discriminating description and general statistical tables are of great value.

THE FAMILY

MANUAL OF STORIES, *Wm. Byron Forbush.* (George W. Jacobs & Co., Philadelphia, \$1.50 net.) Stories of every kind with numerous suggestions on methods of story telling. A section on the Bottle Story plan devised by Mary Lowe and an appendix with lists of stories and dramatics for children, making altogether a valuable compendium for parents and workers with the young.

GUIDE BOOK TO CHILDHOOD, *Wm. Byron Forbush.* (American Institute of Child Life, Philadelphia, Pa., \$2.50.) A book for parents on child training. The first part is devoted largely to the physical life and the second part to the special problems of discipline and moral training. Almost all the possible sources of material on the family and child are laid under tribute.

THE PARENTS' GUIDE, 2 Vols. (The University Society, New York.) The material for these two valuable volumes has

been gathered from a large variety of sources, but the majority of the contributors are recognized authorities on different problems of family organization and education. Beginning with the physical factors in the home, the writers deal with all aspects of child life. A strong section is devoted to moral and religious training and includes a number of papers by recognized authorities. Altogether the book comes very near constituting a cyclopedia on home life.

THE BOY PROBLEM IN THE HOME, *Wm. Byron Forbush*. (Pilgrim Press, Boston, \$1.00 net.) The application of the author's well-known theories on the training of boys to the peculiar problems of family organization and discipline. The book is divided in three parts, home training of young boys, of school boys, of adolescent boys. One chapter in each section is given to religious nurture.

THE LITTLE CHILD AT THE BREAKFAST TABLE, *William and Mary Gannett*. (The Beacon Press, Boston, 50c net.) Poems, prayers and short readings for thirty-one days, suitable for the brief period of worship in the family with, a section of prayers for children. We heartily commend this little volume of excellent selections and original poems.

PARENT AND CHILD, Vols. I & 2, (Deseret Sunday School Union, Salt Lake City, Utah). Textbooks prepared by the Latter Day Saints' church for parents' classes and the instruction of parents. The second volume contains material on the community interests of the home and both deal with the simple, elementary and practical aspects of home-making and child-training.

FOUR EPOCHS OF LIFE, *Elizabeth Hamilton-Muncie*. (Pub. by the author, Muncie Sanitarium, Brooklyn, N. Y.) An attempt to put into story form the current scientific facts of biology for parents and children with special reference to the lives of girls and women.

WHAT SHALL WE READ TO THE CHILDREN, *Clara W. Hunt*. (Houghton, Mifflin Co., Boston, \$1.00 net.) Invaluable to parents and teachers both for the practical counsel and for the classified list of books. In many respects the book is in itself an excellent illustration of the story method of teaching.

COLLEGES AND UNIVERSITIES

A LIFE AT ITS BEST, *Richard H. Edwards and Ethel Cutler*. (National Board of Y. W. C. A., New York, 50c.) One of the textbooks for the second year in the College Voluntary Study Course. An application of outstanding incidents in the life of the Apostle Paul to the lives of men and women to-day. A practical study suitable for college students and other adults.

THIRTEENTH ANNUAL MEETING

CHICAGO, FEBRUARY 28—MARCH 2, 1916
THE CONGRESS HOTEL

RELIGIOUS INSTRUCTION AND PUBLIC EDUCATION

COMMITTEE ON PROGRAM

I. THE COUNCIL COMMITTEE

- Professor Theodore G. Soares, Chairman, President of the Council of Religious Education, University of Chicago.
Professor George A. Coe, Vice-President, Union Theological Seminary, New York City.
Professor Walter S. Athearn, Executive Secretary, Drake University, Des Moines, Iowa.
Professor Irving F. Wood, Recording Secretary, Smith College, Northampton, Mass.
Rev. William H. Boocock, Director of Religious Education, First Presbyterian Church, Buffalo, N. Y.
Professor Edward P. St. John, School of Religious Pedagogy, Hartford, Conn.
Professor Charles F. Kent, Yale University, New Haven, Conn.
Professor Edwin D. Starbuck, State University, Iowa City, Iowa.
Professor Henry W. Holmes, Harvard University, Cambridge, Mass.
Professor Norman E. Richardson, Boston University School of Theology, Boston, Mass.

II. THE ADVISORY COMMITTEE

- Professor William C. Bagley, University of Illinois, Urbana, Ill.
Rev. Arlo A. Brown, Sup't. of Teacher Training, Bd. of S. S. M. E. Ch., Chicago, Ill.
Mrs. Ella Lyman Cabot, Member Mass. Bd. of Education, Boston, Mass.
Rev. William E. Chalmers, Educational Secretary, Amer. Bap. Pub. Soc., Philadelphia, Pa.
Principal Jesse B. Davis, Central High School, Grand Rapids, Mich.
Commissioner John H. Finley, University of State of New York, Albany, N. Y.

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Professor Charles H. Judd, University of Chicago, Chicago, Ill.

Miss Abby Porter Leland, Principal Public School No. 60 New York City.

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Professor William A. McKeever, University of Kansas, Lawrence, Kans.

Professor Paul Monroe, Teachers College, Columbia Univ., New York City.

Rev. A. J. W. Myers, Sec'y. Bd. of Rel. Ed. of the Presbyterian Church in Canada, Toronto, Ont., Can.

Professor L. D. Osborn, University of Colorado, Boulder, Colo.

President Bruce R. Payne, Peabody College for Teachers, Nashville, Tenn.

President William A. Phillips, Westminster College, Westminster, Colo.

Professor Charles E. Rugh, University of California, Berkeley, Calif.

Dr. E. O. Sisson, Commissioner of Education, Boise, Idaho.

Professor Vernon P. Squires, University of North Dakota, University, N. D.

Rev. George U. Wenner, New York City.

Professor Benj. S. Winchester, Yale University, New Haven, Conn.

THE PLAN OF THE CONFERENCE

The thirteenth annual meeting of The Religious Education Association will take the form of a specialized conference on "The Relations of Instruction in Religion to Public Education," in Chicago on Monday, Tuesday and Wednesday, February 28th, 29th, and March 1st.

The work of the conference will be based upon investigations that have been made, or are now being made, of various experiments in week-day instruction in religion, with special attention to the relation thereof to the public schools.

The purpose of these investigations is to secure data that will furnish a basis for discussion, of problems and fundamental principles.

A digest of the data will be printed in advance so that ample time will be available for discussion.

It will be noted that one section of the program considers certain aspects of MORAL TRAINING, especially in High Schools.

A series of experimental inquiries is now being conducted in about ten High Schools in several states. The purpose is not to ascertain the moral conditions in High Schools generally but to develop a method of investigation that may be generally applicable. It is expected that, having in hand the results of these inquiries, the Conference shall consider a general plan and the special technique of a thorough study of this problem.

PRELIMINARY MATERIAL

The articles on Week-Day Religious Instruction and on High Schools, published in RELIGIOUS EDUCATION for December, 1915, were prepared at the request of the Editor to open the question and to furnish some general preliminary information. They are not, therefore, a formal part of the Council's Series of Investigations. It is hoped that the Council's reports will be ready for publication in the February issue, and, in any event, before the Conference assemblies.

ATTENDANCE

The Conference will be open to the public but discussion will be limited to members of the Association, professional educators and persons especially invited. On account of the immediate interest of officers of public education in this subject, the dates of the conference have been arranged to follow the meeting of the National Education Association's Department of Superintendence (Detroit, Feb. 21st to 26th).

PLACE OF MEETING

All sessions will be held in The Congress Hotel, the headquarters of the Conference. Early reservations should be made at the Hotel (The Congress Hotel, Chicago, where the customary rates of \$1.50 and upward per room will prevail). All persons interested are invited to send to the office of The Religious Education Association, 332 S. Michigan Avenue, for programs and preliminary material.

MEETINGS OF DEPARTMENTS

The different departments of The Religious Education Association will hold their sessions on Thursday, March 2d, the day following the Conference program. The Departments will elect their officers, plan their work for the year and for the next General Convention. Programs and Reports of Commissions are being prepared by the Departments of Bible Teachers in

Colleges, Church Schools ("Sunday Schools"), Lay Training Schools, Christian Associations, and others. Further information as to programs of Departments will be issued about January 1st.

ELECTION OF OFFICERS

The Annual Business Meeting of the Association will be held on Wednesday, February 29th, at 9:30 A. M. At this meeting the general officers of the Association will be elected and action will be taken on the By-Laws as presented at the Buffalo Convention on March 6, 1915.

PRELIMINARY PROGRAM

I. Scheme of Investigations and Studies

I. *Recent Experiments in Correlation* (of Religious Instruction with public education.)

Gary, Indiana; Colorado High Schools; Greeley, Colorado; North Dakota High Schools; New York; Iowa; Indiana; Virginia; Spokane; Austin, Texas; Birmingham, Alabama; Ravenswood, Chicago.

II. *Special Provision for Week-Day Religious Instruction.*

Lutheran parochial schools; German Evangelical parochial schools; Catholic parochial schools.

Jewish:—(a) General parochial schools, (b) The Kellillah.

Daily Vacation Bible Schools; Religious Day Schools; Lakewood, Ohio, High School.

III. *Religious Exercises in Public Schools.*

An investigation as to methods, materials used, purpose in mind, and effects or values, covering the following areas:

In Ontario, Canada; in New York; in Southern States; in Texas and Oklahoma.

II. Papers and Discussion

A Digest of Report of Investigations as to experiments in Week-Day Instruction of Public School Pupils.

A Digest of Report of Investigations on Parochial Schools, Religious Day Schools, etc.

A Digest of Reports of Investigations on Religious Exercises in Public Schools.

Present Legal Status. New and proposed legislation as to the relations of religious education to public schools. Professor

Samuel Windsor Brown, Department of School Administration, Ohio State University.

The Attitude of the Religious Communions concerning the relations of Church and State in Education.

In actual Practice what is the relation of a Gary Public School to Religion and the Churches?

What view of the Relation of Church and State is involved in the Plan for State School credits for instruction in religion?

What are the reasons for asking the State to give School Credits for religious instruction?

Upon what Conditions can Churches of Different Denominations Combine in Giving Week-Day Instruction?

The Problem of Curriculum for Week-Day Religious Instruction

- a. From the Catholic Viewpoint
- b. From the Protestant Viewpoint
- c. From the Jewish Viewpoint

What Influence may the New Plans be Expected to have upon the Sunday School?

Teachers for the Week-Day Religious School: (1) What Qualifications should be regarded as the Standard? (2) Where is a Supply of Teachers to be Found? (3) How can Training for this Work be had?

Why some citizens believe that the plan endangers our religious liberties.

What further provision might the churches make for week-day religious instruction outside of the public school program?

What influence will the Week-Day Instruction plan have on parochial schools?

a. Worship in Connection with Week-Day Religious Instruction.

b. How is such Worship Related to Religious Exercises in the Public School?

Moral Training and Instruction in Schools.

A Survey of Progress of Moral Conditions Since 1911.

- (a) In Elementary Schools
- (b) In High Schools

Moral Conditions in High Schools

The Reports on Investigations Conducted Privately in Typical High Schools.

The Best Methods of Studying Moral Conditions in High Schools.

Religious Instruction and Public Education

The Thirteenth Annual Meeting of The Religious Education Association

Chicago, The Congress Hotel, Feb. 28, 29, March, 1, 2, 1916

A conference on "The Relations of Instruction in Religion to Public Education," based upon investigations into present-day experiments in week-day religious instruction, accredited Bible study, parochial training, religious exercises in public schools, the present status of moral training in public schools and moral conditions in high schools.

Meetings of the Departments:

SUNDAY SCHOOLS
BIBLE IN COLLEGES
TRAINING SCHOOLS

CHRISTIAN ASSOCIATIONS
CHURCHES AND PASTORS
THEOLOGICAL SEMINARIES

will be held on March 1st and 2nd.

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IN PREPARATION

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